PROCESSIONARIUM

JUXTA RITUM

S. ORDINIS PRÆDICATORUM

APOSTOLICA AUCTORITATE APPROBATUM

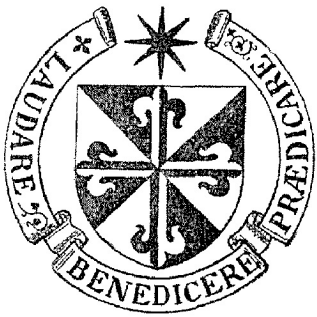
REVERENDISSIMI IN CHRISTO PATRIS

FRATRIS HYACINTHI MARIÆ CORMIER

EJUSDEM ORDINIS MAGISTRI GENERALIS

JUSSU RECOGNITUM ET EDITUM

ANNO DOMINI M. D. CCCC. XIII.



ROMÆ

IN CURIA REVERENDISSIMI MAGISTRI ORDINIS

VIA S. VITALIS

IMPRIMATUR.

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IN DEI FILIO SIBI DILECTIS

UNIVERSIS ET SINGULIS PRÆDICATORUM ORDINIS

PATRIBUS, FRATRIBUS AC SORORIBUS

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HUMILIS GENERALIS MAGISTER AC SERVUS

Salutem, et gressus suos in viam pacis dirigere.

Cultus publicus etiam extra templa Deo tribuendus.

INGENITA unicuique hominum religio universæ civium societati, quæ singularibus constat capitibus, ipso facto communis est; non in privatorum abditur pectoribus, non domorum artatur penetralibus, sed undique patet, omnesque totius consortii mores informat. Invocato Numine, leges conduntur, pacta ineuntur, juramenta firmantur, judicia feruntur; ædibus, navibus, armis, vexillis, segetibus, alimentis, omni denique rei sacerdotes bene precantur. Cumque Deus, qui fecit mundum et omnia quæ in eo sunt, cæli et terræ sit Dominus, nec solum in manufactis templis habitet (1), etiam extra sacraria per fora et vicos, intra et extra mœnia, a proceribus et plebe solemnibus colitur honoribus; ideoque infaustissima et maledicto proxima semper reputata fuere tempora, quibus Deo cultum in omni loco dominationis ejus tribui non passa est impietas, ac si qui civitatem condidit et tuetur ipsa fieri posset extorris.

Infaustissimi dies, quibus vetatur cultus externus.

Utinam tam immane sacrilegium, ipsis ethnicis olim inauditum, e fidelium partibus tandem arceatur, et Ecclesia, quæ anno labenti vendicatæ libertatis sextum decimum carmen sæculare concinit, vincenti, regnanti, imperanti Christo, ubique gentium valeat acclamare!

Processio cultus externi ritus usitatior.

Inter varias Deum publice colendi rationes, frequentissima est per urbes et arva ordinate procedendi consuetudo. « Hoc genus orandi usque adeo proprium est religioni et quodammodo naturale, ut quoties, sive in Lege veteri, sive in Christi Ecclesia, publica aliqua necessitas incidit confugiendi ad Dei misericordiam, aut causa intercessit publicæ solemnitatis ac lætitiæ celebrandæ, communi sensu

(1) Act. XVII.

omnium Deum colentium, ac velut nativo quodam pietatis instinctu, ferme semper ad procedendi ritum concursum fuerit. (1) »

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ius.

Cultus divini splendorem augent sacræ Processiones. Per ipsas quoque fidem suam pii profitentur apertius, asseritur civilis consortii religio ac Dei proinde suprema majestas ; populus modo jucunditatem et exsultationem, modo pœnitentiam aut cordis gratiam profitetur animosius ; urbs et suburbana sacrantur ; intensior ideoque efficacior supplicantium evadit oratio. Immo qui ad templum convenire nequeunt, ut infirmi et senio confecti, ab ipso templo aliquo modo visitantur, canentium voces percipiunt, mente modulantur quod non valent labiis, sicque procedentium et domi manentium cor unum fit et anima una. Quin etiam, pluribus in locis, miseri carceribus clausi, dum pia caterva custodiæ propinquat, hymnis sacris suam strophen per cancellos succinere ac benedictionem accipere permittuntur.

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ans.

Ad rem ingeniose dictum est : « Processio velut templi ambulantis speciem habet » (2) Et quidem sicut in templi limine aqua lustralis habetur, ita, in Processionibus, agminis sacri fronti præmittitur, « ut ejus aspersione purificetur obvius quisque, et simul loca per quæ transitur, ad effugandam omnem potestatem inimici ; » (3) inter lumina Crux attollitur Crucem Clerus, Clerum plebs devota sequitur, cantica promuntur, canticis æs campanum, ad instar organi, altisonam sociat harmoniam.

'œno-
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ivitas.

Nos quidem vias publicas bis tantum in anno ritu processionis ambire permittimur, aliarum tamen processionum festivitate minime caremus, qui pro urbe utimur cœnobio. Si enim parva licet componere magnis, cœnobium minutior quædam civitas est, suis recta legibus et ædificiis ornata. Ipsi pro foro est area irrigua communibus circumcincta structuris. Primarias partes Oratorium obtinet (sacram urbis basilicam amplitudine non raro superans). In domo Capituli, cives, Fratres jucundius dicti, de gravioribus sibi propositis consilia inter se communicant et ferunt suffragia ; rectores suos eligunt, sodales novos cooptant. Ibi qui in disciplinam vel leviter peccaverint culpam confitentur, arguuntur, emendantur, absolvuntur ; ibi (aut in auditorio, quem vocat Humbertus sermonum locum) (4) oratores contiones habent. Pro curia aula est, ubi Patrum graviorum senatus consulta serena maturitate digeruntur. In cœnobio, quemadmodum et in urbe, locupletes reperiuntur bibliothecæ, et scholæ lectioribus magistris præstantes, et collegia juniorum, qui ad litteras moresque sanctos instituuntur, et hospitium et nosocomium, et

(1) JACOB. EVEILLON *De processionibus ecclesiasticis*. Parisiis, 1655, pag. 6. — (2) EVEILLON, *ibid.* pag. 20. — (3) *Ibid.* pag. 27. *juxta Nannet. concil. anni incerti.* — (4) *Oper.* ed. Berthier, tom. I. pag. 259.

artificum officinæ, et promptuaria, unde absque numerata pecunia, quidquid prosit, dicto « Benedictus Deus in donis suis », accipias. Sunt quoque triclinia ubi Fratres communi reficiuntur edulio. Est et locutorium (ab exterorum salutatorio discernendum) ubi mutuo se juvant solamine. Thermulæ lavacrum corporibus præbent, cum infirmitatis necessitas cogit. Pro viis porticus habentur spatiosæ, immunes a turbine et a pluvia, sacrisque Processionibus accommodatissimæ. Et sicut in urbe domicilia cives incolunt, ita cellas in cœnobio Fratres inhabitant. Adde, quantum facultates permiserint, hortos et prata virentia. Nonne hæc urbeculam constituunt cunctis fere numeris absolutam ?

Urbe quidem minus at sanctius cœnobium Processiones quoque decet haberi

Parvula quidem, at Deo sacra et dilecta civitas, plena modulis in laude et canoro jubilo ! Ibi omnium quæ aguntur Christus alpha et omega est, principium et finis. Ibi nobilitantur quæ alibi nonnisi vulgaria sunt : sive enim manducant Fratres, sive bibunt, sive aliud quid faciunt, omnia in gloriam Dei faciunt. Porro, si sancte jam quæ humani sunt usus peragunt, longe sanctius iis quæ ad divinum cultum per se attinent, operantur. Ecclesiam catholicam propius imitantes, festa quæ ea colit et ipsi colentes, solemnia quæ intra templum et quæ per urbem ea celebrat, intra Oratorium vel per domus atria pro suo modulo et ipsi celebrantes, ideoque Processionum frequentiam religiose servantes.

Processiones ab Ordinis exordio a Prædicatoribus celebratæ.

Processiones intra cœnobiorum saltem ambitus circumagere religio est Ordini nostro congenita. Unde a primordiis, apud Prædicatores, PROCESSIONARIUM ecclesiastici Officii libris annumeratum est, « Hebdomadario cappa serica in Processionibus uti » licuit ; et Novitii « in Processione socium sibi collateralem attendere » jussi sunt. (1)

Processionum distinctio.

Ex Processionibus nostris aliæ annuæ sunt, quibus sacrum aliquod iter recolitur, aliæ singulis mensibus, aliæ semel in hebdomada, aliæ quotidie celebrantur.

Processio in festo Purificationis beatæ Mariæ

Dominicæ Nativitatis mysteria in festo Purificationis beatæ Mariæ complentur. Secunda enim Februarii dies a vigesima quinta Decembris est quadragesima, qua unigenitus Dei Filius indutus carne humana æterno Patri fuit oblatus, et Mater Virgo semper intacta communibus legibus obtemperare dedignata non est. Tam venerabile quadraginta dierum sacramentum observantes, festum hoc ad seriorem diem amandare non consuevimus (2).

Processio Purificationis iter memorat a beata Maria et a beato Joseph confectum, cum Infantem Jesum in Templum sanctum Do-

(1) *Constitut.* dist. j. cap. j. n. 48., et cap. xiv. n. 235. — (2) « Hoc festum non mittitur, propter sacramentum dierum Purificationis. » (*Vetustiss. FF. Prædi Brev.*)

mini detulerunt. Memorat pariter Simeonis et Annæ jubilationem, dum Christo obviam facti Salutare Domini, Lumen ad revelationem Gentium et gloriam plebis Dei Israel, quod unice per annos plurimos optaverant, videre meruerunt. Et nos illam diem exsultabundi recolimus, quos sicut Simeonem vocavit Deus in admirabile lumen suum. Ideo faces accensas per domum circumferimus, quas subinde Sacerdoti, Jesu Christi personam agenti, præbemus. Quo ritu non improprie significari potest ardore fidei et caritatis nos ubique ac semper esse urgendos, quoadusque animas nostras Domino reddamus. Idem egregie figurant aliæ binæ candelæ, quæ quasi per modum unius, vitæ nostræ ortum et occasum illustrant. Unam sacro fonte renatis tradidit Sacerdos, inquiens : « Accipe lampadem ardentem, et irreprehensibilis custodi baptismum tuum ; serva Dei mandata, ut cum Dominus venerit ad nuptias, possis occurrere ei in aula cælesti in vitam æternam. » Altera candela tradetur nobis extremum spiritum jam ducturis, (1) id est, quando hora institerit Domino venienti ad nuptias occurrendi. Beatus qui tunc fidenti animo dicere poterit : « Veni Domine Jesu ! »

Dominica in Ramis palmarum, nemo est qui « Hosanna » pium Jesu Christo cum alacritate non promat. Cuncti gestientes canunt « Ave Rex noster ! » et victori triumphanti digna dant obsequia. Sed, heu ! non omnium constantia par lætitiæ est. Quam inanis quorumdam exsultatio ! Jubilantium acclamationes excipit silentium, cum suavitatem excipit amaritudo Passionis. Apposite sanctus Bernardus : « Celebraturi sumus hodie Processionem, et paulo post audituri Passionem. » (2) Facillimum, immo gratissimum est ingredienti Domino in sanctam civitatem « triumphatricibus palmis cum voce laudis occurrere ; » (3) sed ipsum capite damnatum quotusquisque est qui ad Calvarium forti sequatur animo ! Paucissimis a triumpho Christi exactis diebus, Petrus gloriose professus est : « Etiamsi oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt. » (4) Post pusillum tamen « omnes relicto eo fugerunt, » (5) et Petrus Magistrum tertio negavit. Cumque cruci bajulandæ impar Jesus fieret, nullus ei præsto fuit ex discipulis, sed milites « angariaverunt prætereuntem quempiam, ut tolleret crucem ejus. » (6) Solus Joannes Apostolorum natu minimus morienti cum Maria et sanctis mulieribus juxta crucem astitit. Quomodo eo debilitatis barbati deflexerunt ? Non quod sincera suas animas ponendi voluntate caruerint, sed quod nonnisi oratione, propriæ constantiæ diffidentia et divina gratia Christum sequendi virtus comparetur. Hoc nostris

(1) *Vid.* QUARTI. *De Processionibus ecclesiasticis.* Venetiis M DC.LXVI. pag. 24. — (2) *Serm. in Dom. Palm.* Patrol. lat. Migne tom. 183. col. 256. — (3) Missal. Præd. Bened. Palm. (4) *Matth.* XXVI. 35. — (5) *Ibid.* 56. — (6) *Matth.* XXVII. 32.

maxime temporibus meditemur, cum Jesum in discipulorum persona tentare, aut persequi, prodere et crucifigere nefarii moliuntur. Ne lignum fiamus aridum, Salvatorem, qui ipse viride lignum est, sic exoremus : « Fructum nos viriditatis habere concede : quatenus tuis imbribus irrigati, mereamur tibi suavium fructuum ubertate placere, et... te redeunte in secundo adventu, cum palmis victoriæ læti mereamur occurrere, Salvator mundi. » (1)

Processio in diluculo Paschæ.

Die Paschæ, cum incipit illucescere, Processionem solemus facere, qua recolitur sollicita Mariæ Magdalenæ Jesum quærentis investigatio. A nobis quoque interdum Rabboni se fingit abesse. Fidem nostram et dilectionem exercet, quo illam non tam sibi qui omnia novit, quam nobis ipsis faciat esse compertam, largiusque rependat. Omnem tunc iteremus industriam ut eum reperiamus, exemplo ducti Magdalenæ, quæ cum jam Christi monumentum scrutata fuisset, rediens inclinavit se denuo, penitius inspectura. « Certe, inquit sanctus Gregorius, jam monumentum vacuum viderat, jam sublatum Dominum nuntiaverat. Quid est, quod se iterum inclinat, iterum videre desiderat? Sed amanti semel aspexisse non sufficit ; quia vis amoris intensionem multiplicat inquisitionis. » (2)

Neque longe neque diu Salvator unquam abest a nobis. Caveamus ne nos potius absimus ab ipso, vel ejus dulcem præsentiam fere refugiamus. Qui eum diligit, frequens eum invisit, et visitationes etiam creberrimas raras tamen reputat. Sic B. Joannes Baptista Vianney, ad sacrum tabernaculum accedens dicere solebat : « O Jesu, quam dudum te non aspexi ! »

Processio post Vesperas Paschæ.

Post Vesperas, Dominicæ Resurrectionis gloriam et beatæ Mariæ ingens gaudium unica Processione celebramus. Matrem enim per anni circulum Filio nascituro, nato, passo, glorificato assidue sociare consuevit Ecclesia, cujus mentem plane refert sanctissimi Rosarii religio.

Processio in Ascensione.

Solemnitas Ascensionis, juxta S. Bernardum, « consummatio et adimpletio est reliquarum solemnitatum, et felix clausula totius itinerarii Filii Dei. Qui enim descendit ipse est, et qui ascendit hodie super omnes cælos ut adimpleret omnia. » (3)

Tantæ propterea dignitatis esse Ascensio reputata fuit, ut feria quinta, qua contigit, ceteris hebdomadæ diebus, post Dominicam, diu præstiterit, in eaque jejunari jura vetuerint, eo quod, juxta glossam « in illis duobus diebus fecit Dominus quidquid insigne fecit. » (4)

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(1) *Missal. Præd.* Bened. palm. — (2) *Hom.* XXV. *in Evang.* — (3) *Serm.* II. *in Ascensione Domini.* Patrol. lat. tom. 183. col. 301. — (4) *Decret.* dist. III. de Consecratione, cap. XV. « Jejunium. » — *Vid. etiam* DURAND *Ration. div. Officior.* lib. IV. cap. VI. n. 22.

VIII

Processio « fit in Ascensione Domini ad repræsentationem illius ultimæ Processionis, quam discipuli post Dominum in die Ascensionis ejus in cælum, fecerunt, venientes ad montem Oliveti; » (1) sed maxime ad memorandam « felicem clausulam totius itinerarii Filii Dei, » de qua supra S. Bernardus, et assumptionem justorum qui exspectaverant ut captivam duceret captivitatem. Per Ascensionem quidem monemur ut ibi nostra fixa sint corda ubi vera sunt gaudia ; sed alia quoque documenta ex meditatione eorum, quæ ipsi Ascensioni anteriora et ulteriora fuere ducemus, nos Prædicatorum profitentes Ordinem.

Ante-riora et ulterio-ra As-censio-ni Præ-dicato-ribus medi-tanda.

Christus montem Oliveti subiturus, dixit Apostolis : « Euntes in mundum universum, prædicate Evangelium omni creaturæ. » (2) Eadem verba Ordini nostro quotidie renovat a sæculis.

Christus a Prædi-catori-bus ta-enti suram xigit.

Post Ascensionem, ecce duo viri astiterunt juxta discipulos, « qui et dixerunt : Quid aspicitis in cælum ? Hic Jesus, qui assumptus est a vobis in cælum, sic veniet quemadmodum vidistis eum euntem in cælum. » (3) Christus utique est Homo Deus peregre profectus, qui Apostolis et per Apostolos nobis talentum (scilicet Evangelii prædicationem) exercendum et multiplicandum concredidit, et aliquando redux depositi sui exiget usuram. Si servus malus et piger dicitur, qui talentum in sudario reponit aut in terram abscondit, ita et Frater Prædicator, qui « doctrinæ suæ gratiam non dividit imperitis, docere cum possit. » (4) Sed vere bonus et fidelis est qui « pecuniam Domini et illa eloquia casta probata sicut argentum mentibus hominum fœneraverit. » (5)

Ad hoc unum conditi sumus, ut verbo et opere « proximorum animabus possimus utiles esse. » (6) Sancto prædicationis officio noster Ordo semper impigre functus, talentum sibi creditum Domino suo duplicavit : unde, innumeræ Prædicatorum legiones in gaudium ejus intraverunt.

Apostoli in Cenaculo cum Maria exspectant Spiritum sanctum. Item Prædicatores in cœnobio.

Auditis duobus viris, (Angelos intellige), ut supra dictum est, Discipuli cum gaudio regressi sunt Jerosolymam, ubi, Maria præside, exspectaverunt et acceperunt Spiritum Paraclitum ; inde profecti prædicaverunt ubique, Domini cooperante et sermonem confirmante sequentibus signis.

Nonne hæc est Patrum nostrorum historia, qui in cœnobiis tamquam in cœnaculo perseverantes unanimiter in oratione, virtute ex Alto indui meruerunt et profecti prædicaverunt ubique ? Nonnullorum prædicationem miracula secuta sunt, quæ Christus Apostolis promiserat : In nomine Jesu dæmonia ejecerunt, linguis locuti sunt novis, serpentes tulerunt, mortifera biberunt illæsi, super ægros manus imposuerunt et bene habuerunt. Sed absque numero fuerunt Fratres,

(1) DURAND. *ibid.* n. 21. — (2) *Marci* XVI. 15. — (3) *Act.* I. 11. — (4) AMBROS. *lib.* VIII. *in Lucam.* Patrol. lat. Migne tom. XV. col. 1884. — (5) *Ibid.* col. 1885. — (6) *Prolog Constit.*

quorum ipsa prædicatio verum fuit miraculum, ac si in alios viros mutati fuissent. Non enim ipsi erant qui loquebantur, sed Spiritus Dei qui loquebatur in eis. Hujus miraculi, vos et nos testes aliquando fuimus. Audivimus utique Fratres quorum nativam dicendi vim ac peritiam sermones ab eis recitati longe superabant.

Prædicatio miraculum.

Quæ Prædicatorum hesterna fuit, eadem hodierna et crastina, Deo largiente, fiat historia !

Omnium festivitatum benedictæ Virginis Assumptio maxima est. In ea quippe, mirabilium, quæ per eam Dominus operatus est, consummatio memoratur et clarificatio. In reliquis Deiparæ celebritatibus, singularia ejusdem prædicantur insignia ; in Assumptione de tota ejus vita mirabili sermo esset habendus ; nam, juxta veterum adagium, omnis laus in fine canitur ; sed ne a nostro divertamus argumento, de sola tantæ diei Processione dicemus.

Assumptio maxima beatæ Mariæ solemnitas est.

Si piæ narrationi fides adhibeatur, ex dissitissimis regionibus ad Mariam, cum fini proxima fuit, Apostoli convenerunt, extremum spiritum ejus ore sanctissimo lecturi (1). Eorum congressum et divæ Virginis exsequias, juxta quosdam, sed certe ac potissime festivam ipsius in cælum, comitantibus Angelis, receptionem coronationemque gloriosam hac Processione celebramus.

Processio in Assumptione beatæ Mariæ.

Quemadmodum autem Christus ascendit in cœlum, ut pararet nobis locum, ita beatam Virginem Deus « idcirco de præsenti sæculo transtulit, ut pro peccatis nostris apud ipsum fiducialiter intercedat » (2). Prædicatorum Ordinem, quem impetravit a Filio, Mater Virgo sedula tuetur, utque magna vi liquet exemplorum, curam specialem de Fratribus habet, dum laborant, dum reficiuntur, dum affliguntur et vexantur, dum orant, dum vadunt, dum prædicant, dum infirmantur et dum moriuntur (3) eosque suo tegit pallio (4). Cui Patres nostri gratissimo semper animo servierunt, quis nostrûm raro eam et languido prosequatur obsequio !

Tametsi serius inducta est Processio quæ fit in festo vel paulo post festum Dominici Corporis, omnes tamen solemnitate superat, nullaque magnificentius cærimonia alia Pontifices Romani funguntur. Cur autem proxime post Pentecostes Octavas divinæ Eucharistiæ, institutionem recolat Ecclesia perspicue sanctus Thomas edisserit : « Etsi die Cenæ, quando Sacramentum prædictum noscitur institutum, inter Missarum solemnia de institutione ipsius specialis mentio habeatur, totum tamen residuum ejusdem diei officium ad Christi Passionem pertinet, circa cujus venerationem Ecclesia illo tempore occupatur. Ut autem integro celebritatis Officio institutionem tanti

Processio annua Corporis Domini ceteras magnificentia superat.

(1) *Brev. Ord. Præd.* die xxij. Aug. lect. ij. Nocturni. — (2) Secreta Vig. Assumpt. *in Missali.* — (3) *Vit. Fratr. O. Præd.* lib. j cap. VI. § 22. — (4) Ibid. § IV.

Sanctæ Eucharistiæ institutio cur in hebdomada post Octav. Pentecostes recolatur.

Sacramenti recoleret plebs fidelium, Romanus Pontifex Urbanus IV. hujus Sacramenti devotione affectus, pie statuit præfatæ institutionis memoriam prima quinta feria post Octavas Pentecostes a cunctis fidelibus celebrari, ut qui per totum anni circulum hoc Sacramento utimur ad salutem, ejus institutionem illo tempore specialiter recolamus, quo Spiritus sanctus corda discipulorum edocuit ad plene cognoscenda hujus mysteria Sacramenti. Nam et in eodem tempore cœpit hoc Sacramentum a fidelibus frequentari, » (1) qui « erant perseverantes in doctrina apostolorum et communicatione fractionis panis et orationibus. » (2)

Hic obiter notare liceat quidquid ubique terrarum de sanctissimo Corpore Christi latina canit Ecclesia, cum fuerit ab Angelico Præceptore dictatum, Scholæ nostræ esse miraculum, in qua doctrina et sanctitas paribus jugiter gressibus incesserunt. Unde absolutus Thomista non esset qui scientiæ pietatem sociare minus curaret.

Processionem publicam Dominica post Octavas Corporis Christi ad honorem divinæ Eucharistiæ peragere Sedis Apostolicæ privilegio nobis concessum est. Tam insigni facultate ad Ecclesiæ mentem utamur, ita scilicet ut qui solemnem pompam aut ducunt aut sequuntur, « singulari ac rara quadam significatione gratos et memores testentur animos erga communem Dominum et Redemptorem pro tam ineffabili et plane divino beneficio quo mortis ejus victoria et triumphus repræsentatur. » (3) Triumphalis igitur sit nostra Processio, hymnorumque pio modulamine, sacrarum vestium nobilitate, varietate, et numero, luminum fulgore ac domorum ornatu (quantum per nos amicosve steterit) « gloriosi Corporis mysterium » digne celebretur. Hæc quidem externa. Intus vero flammescat igne caritas, languorem cordis excutiamus, incuriam defleamus, irreverentiæ veniam imploremus, totque ac tam nefanda in Eucharistiam a perditis hominibus patrata scelera centuplo devotionis expiemus.

Processio annua sanctissimi Rosarii.

Apostolico pariter indulto in sanctissimi Rosarii festivitate, quam ita feliciter Clemens Octavus « Commemorationem sanctæ Mariæ de Victoria » nominavit solemnissimam per urbes agimus Processionem, quæ Rei publicæ christianæ bono quantum contulerit prisca et nova monumenta narrant.

Processiones semel in mense faciendæ.

Christi fideles sanctissimi Rosarii et sanctissimi Nominis Jesu sodalitiis adscripti, quo uberiorem suæ consociationis fructum percipiant, semel in mense templa nostra visitant, Processioni intersunt et sacram orationem audiunt. Tales conventus non perfunctorie, sed studiose habeantur. Nam etsi Marialis Psalterii quotidiana recitatio,

(1) S. *Thomæ Opusc.* LVII. lect. 5. — (2) *Act. Apost.* cap. II. 42. (3) *Concil. Trid.* Sess. XIII. cap. V.

sanctissimoque Jesu Nomini crebrius exhibita reverentia ad augendam pietatem magnopere conferunt, longe tamen potiore hæc virtute præstant, ubi a pluribus solemni ritu cum hymnis, canticis, adhortationibus exercentur. Præterea, sic melius innotescunt et dilatantur binæ religiones Ordini nostro carissimæ : una quam hereditario jure possidemus, altera quæ corollarium est officii ab Ecclesia (an. M. CC. LXXIV.) Prædicatoribus concrediti, ut de reverentia et veneratione ædibus sacris ac Nomini Jesu debita dicerent ad populum.

Processio sanctissimi Sacramenti Dominica tertia mensis.

Sanctissimi Sacramenti Sodalitium, licet hodie juris nostri proprie non sit, tamen ob ejus excelsum finem atque etiam originem a nobis multi faciendum est. A Fratre Thoma Stella, Veneto, circa annum M. D. XXX VIII. conditum est in Ecclesia S. Mariæ supra Minervam « ex qua, ait Benedictus XIII tamquam a prima et principe innumeræ aliæ in totum, qua late patet Christianum orbem in perpetuum SS. Sacramenti cultum prodiere. » (1). Ubi laudatum Sodalitium approbatum est, qualibet Dominica tertia mensis, post Missam solemnem, defertur Processionis ritu sanctissimum Sacramentum.

Processio ad honorem S. P. Dominici semel in mense.

Semel minimum in mense Processionem ad beatissimi Patris nostri honorem agere nullus Conventus esto qui non soleat.

Processiones semel in hebdomada faciendæ.

Nonnullæ quidem Regularium familiæ Dominicis diebus Processionem habent, Sacerdote internum claustri ambitum, domum Capituli, dormitorium, infirmitorium, refectorium, promptuarium et alia, si qua sunt, præcipua loca cœnobii aqua sacra lustrante. Quod simili apparatu non præstamus. Tamen, juxta litteram Missalis, post Missam, Acolythi « deferunt Aquam benedictam per cellas et reliquas officinas, eas aspergendo. » (2) Ceterum, Fratres a sacrista Aquam benedictam in ampullis accipere consueverunt juxta cellarum ostia diu noctuque servandam.

Processio pro Defunctis.

Qualibet hebdomada, dicto pridie Defunctorum Officio, Missaque in eorum suffragium præsente conventu celebrata, per claustri ambitum vel saltem per Ecclesiam facienda est Processio, et « nullatenus dimittatur ; et in hoc gravatur conscientia Prælatorum, eo quod ita in Capitulo generali Salmanticensi (an. M. D. LI.) auctoritate Apostolica determinatum est. » (3) Ubi, propter Fratrum paucitatem, legendo tantum (id est sine cantu) divina recitantur Officia, Responsorium tamen « Libera me Domine, » in prædicta Processione cani consuevit, pro pietate quæ erga Defunctos solemnis semper fuit in Ordine. Olim, Missa pro Defunctis nostris, quam primum, id est ut plurimum feria secunda cantabatur ; et hodiedum eidem feriæ Oratio pro Vivis

(1) *Bulla* « Pretiosus. » — (2) De officio Ministrorum in Missa majori. — (3) *Processionar.* pag. 301.

et Defunctis assignata est (1). Fratres omnes non impediti miserationis tributum solvere ne pigritentur. Ordini patienti militans Ordo subveniat ocius, nec protrahat datum angustianti. (2)

Processio ad Altare beatæ Mariæ in Sabbato.

Per priora Ordinis nostri sæcula, Sabbati diebus, proprium de beata Virgine celebrabatur officium, cujus Missa plerisque Sanctorum Missis solemnitate præstabat. Incipientes Introitum « Salve sancta Parens. » genua ponebant ; Ordinarium, scilicet *Kyrie, Gloria in excelsis, Sanctus.* et *Agnus.* suavi cantu Totius Duplicis Ordinarium æquabat ; Sequentiæ seu Prosæ propriæ canebatur, quod alias nonnisi in Totis Duplicibus, rarissimis eo tempore, licebat. Crescente vero in posterum numero festorum, Officium de Beata in Sabbato propemodum exolevit. Nonnulli conventus ipsa die modernam sancti Rosarii Missam celebrant ; at plerique solam Processionem ad sanctissimæ Virginis altare faciunt. Quod totum Sabbatum Matri nostræ consecrare jam non possumus, hoc ipsum nos incitet ut Processionem serotinam ardentiore pietate, per modum aliquantillæ compensationis agamus, exsultantibus animis Litanias et Prosam « Inviolata » canentes.

Processiones quotidianæ. I. Processio post refectionem.

Omnia, quæ per diem gerimus, ad sacrum convivium, in quo Christus sumitur, quasi ad centrum debent convergere. Ipsum proinde antea, postea cogitemus, recogitemus, præsertim autem dum terrenæ nobis dapes apponuntur, ne simus turbæ similes quam Jesus increpabat : « Quæritis me, non quia vidistis signa, sed quia manducastis ex panibus. » (3) Nos autem peritura sumamus alimenta tamquam audiamus vocem Dei de excelso : Cibus sum grandium ; cresce, et manducabis me ; nec tu me in te mutabis, sicut cibum carnis tuæ ; sed tu mutaberis in me. » (4)

Quæ ne mente nostra excidant, mensam ille ipse benedicit, qui Missam coram Fratribus celebrans, Corpus Christi consecravit eisque dispensavit. Hic esuris optat « Mensæ cœlestis participes ab æternæ gloriæ Rege fieri. »

Absoluta refectione, non statim alii alio pro libito dilabimur, sed omnes insimul, ritu veræ Processionis, bini et bini, præcedentibus junioribus, Psalmumque canentes, ad dilecta Tabernacula properamus, ubi conditus est « Panis Dei, qui de cælo descendit, et dat vitam mundo. » (5)

II. Processio in fine Completorii.

De Processione post Completorium agenda jam scripsimus in litteris quæ Completorii libello sunt præmissæ.

Exsequiis seu Processionibus, quas in Fratrum funeribus celebrare jubemur, ob rei amplitudinem, vos non moramur.

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(1) *Missal.* Rubr. gen. passim. — (2) *Eccli.* IV. 3, (3) Joannis VI. 36. — (4) *S. August.* Confess. lib. vij. cap. x — (5) *Joann.* VI. 33.

Receptio Legatorum, Prælatorum et Principum.

Cum Deus honorandus sit in his qui ab eo potestatem obtinent, ideo Legatos, Prælatos et christianos Principes in Templum primo introducimus. Modus eorum adventum ornandi longe nobilior quam adulationes aut profana solemnia.

Solemniter etiam procedentes et Ecclesiam prius intrantes novorum cœnobiorum possessionem accipimus, plebi fideli significantes conventum non aliud esse præter Fratrum congregationem alicujus Ecclesiæ ministerio addictorum. Unde sæpius documenta aut epitaphia « conventum aut fratrem hujus illiusve Ecclesiæ » memorant.

Processio in receptione conventus.

Fieri solebant aut solent aliæ Processiones, sic dictæ *emergentes*, de quibus Prototypus : « Cum oportebit facere aliquam Processionem in claustro vel extra pro aliquo casu emergente, sicut est turbatio æris, periculum bellorum, tribulatio Ecclesiæ, status Terræ sanctæ, infirmitas Principis, receptio Reliquiarum, reverentia Papæ vel alicujus Magni cui occurritur vel cum processione deducitur, occasio Capituli generalis vel provincialis, excellentia defuncti et hujusmodi, legatur et cantetur, et fiant Stationes secundum ordinationem Prioris cum consilio discretorum, prout competit materiæ cujus occasione fit Processio, et visum fuerit ad ædificationem intuentium expedire. » (1)

Processiones emergentes.

Ut autem sedulo, ordinate, decore, religioseque omnia et singula præstetis quæ ad sacras Processiones attinent, libellum Processionalem novis curis ad Prototypi fidem exigi et parari jussimus, quem a Domino Huberto Dessain Sedis Apostolicæ Typographo ac magnificæ urbis Mechliniæ Majore dignissimo editum Nostri auctoritate officii approbavimus vobisque hodie in sollicitudinis ac dilectionis pignus offerimus.

Agite dum, carissimi, Ecclesiæ et Ordinis Processiones cum jucunditate frequentantes, quo magis ac magis honoretur Deus, ædificetur Proximus, sanctusque in nostris pectoribus fervor accrescat.

Denique, mementote continuam Processionem esse Fratrum Prædicatorum vitam, qui paterni tenaciores sunt instituti, eique quadrare verba Sapientis : « Justorum semita (id est vita, secundum interpretes) quasi lux splendens procedit, et crescit usque ad perfectam diem. » (2). Omnes igitur « ad destinatum persequamur, ad bravium supernæ vocationis in Christo Jesu. » (3) Viam nobis a sancto Dominico conditore stratam animo volenti curramus in unum. Ipsissimam et non aliam cucurrere Fratres qui gloria beantur, impositæ nobis tantæ nubi testium fidem adhibeamus. « Possumus nos quoque esse quod sunt, si fecerimus ipsi quod faciunt. » (4) Utique

(1) *Prototypi* Processionar. — (2) *Prov.* IV. 18. — (3) *Philipp.* III. 14. — (4) S. JOANN. CHRYSOST. Serm. de Martyribus.

per integram Ordinis observantiam, quæ in regulari disciplina et divini verbi prædicatione consistit, euntes de virtute in virtutem, tamquam de Statione in Stationem, intrabitis in Ecclesiam Fratrum primitivorum, qui conscripti sunt in cælis.

Benedictionem Nostram vobis amantissime impertimur.

Valete, Nostrique ac Sociorum Nostrorum in vestris orationibus memores estote.

Datum Romæ in Collegio Nostro Angelico, die XVI. Augusti, in festo S. Hyacinthi Confessoris Ordinis Prædicatorum, Anno Domini M. DCCCC. XIII. Assumptionis Nostræ X.

F. HYACINTHUS M. CORMIER,
M. G. O. P.

Reg. pag. 258.
FR. HIERONYMUS CODERCH O. P.
S. Th. Mag., Prov. Græc. et Socius.

DE PROCESSIONIBUS

IN GENERE.

Cum imminet aliqua Processio facienda, Sacrista provideat de omnibus ad eam deferendis : Cantor vero de his quæ legenda sunt et cantanda, et de Ministris ad quæcumque facienda sollicitandis et instruendis, et assignandis illis, qui non fuerint per tabulam assignati. Et si visum fuerit expediens, ante Processionem cauti reddantur Fratres, et instruantur circa singula facienda.

Providendum est autem, in omni Processione publica, quod Fratres omnes sint in uniformi habitu, videlicet vel in caputiis, vel cappis, secundum exigentiam temporis et Prælati præceptum.

Cum incipit Processio, Cantor curam habeat de combinandis decenter Fratribus : qui combinationem hujusmodi studeant observare.

Cum incedunt, vel collocant se in aliqua Statione, non sint nimis propinqui, nec nimis distantes, sed mediocriter ; ita ut inter Fratrem et Fratrem mediet locus unius, ubi loci capacitas hoc permittit.

Cantoris est instruere præcedentes, in quo loco subsistere debeant in qualibet Statione.

Fratres diligenter prævideant quæ cantanda fuerint, aut dicenda.

Hoc etiam observandum est in omni Processione in qua ab Acolytis portantur Cerei, quod portentur in candelabris.

Antiphonæ et Responsoria notata pro introitu Ecclesiæ incipiantur ab eo qui facit Officium (Cantore ei deferente), vel a Cantore, si ipse minus idoneus fuerit ad incipiendum.

Ille, vel illi, qui incipiunt id quod est cantandum in

inchoatione Processionis, quando incipiunt, vultum vertant ad Altare : qui vero cantant versus in Processione, vertant vultum ad Crucem.

Cum vero simul incipiunt aliquid, vel cantant Cantores, vel alii Fratres, debent stare in medio Conventus, vel Processionis.

Ubi vero paucitas Fratrum fuerit notabilis, potest minui de solemnitate infra notata in Processionibus, et in aliis, vel ex toto potest dimitti Processio, si competenter fieri non potest propter paucitatem Fratrum ; et in Choro legi possunt, et cantari, quæ in Processionibus legi solent, vel cantari, si Prælato visum fuerit.

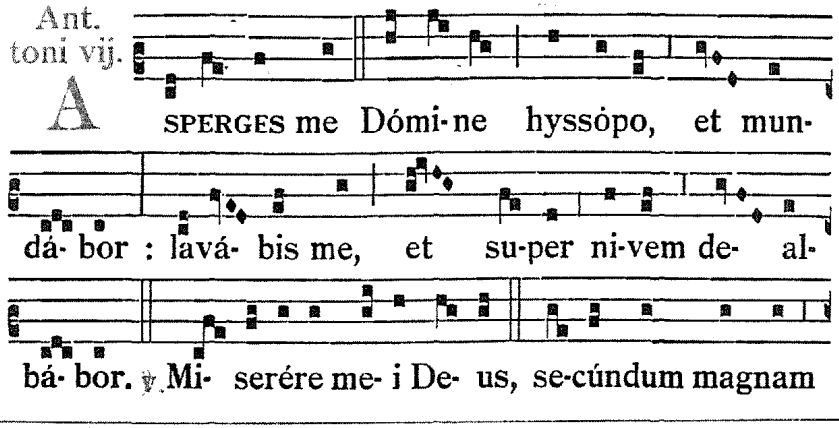
De Stationum quoque loco potest Prælatus aliter ordinare quam notatum sit infra, de consilio Fratrum discretorum, sicut ei visum fuerit expedire.

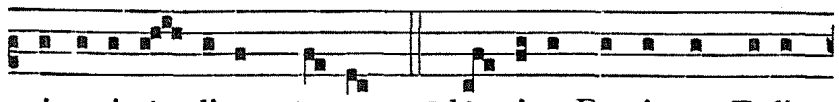
Quando aliqua Processio in Dominica fuerit facienda, dicta Tertia ante Missam, venientibus Fratribus in Chorum, priusquam aliquid cantetur de cantandis in Processione, fiat aspersio Aquæ benedictæ more solito, præscripto in Missali.

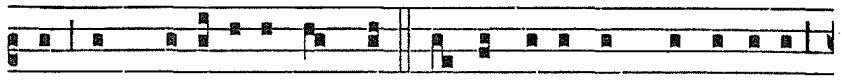
AD ASPERSIONEM AQUÆ BENEDICTÆ.

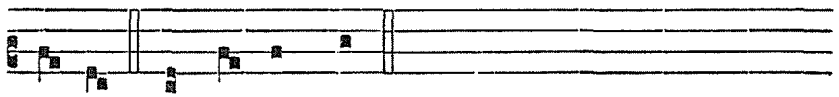
Extra tempus Paschale.

Ant. toni vij.

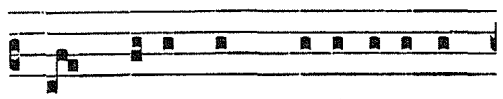


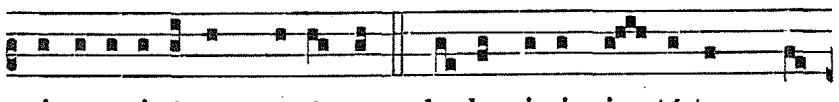


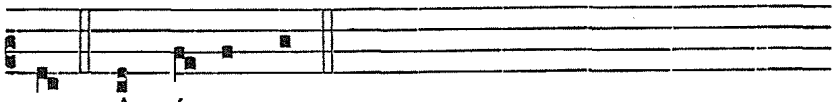




Dominicis in Passione et in Palmis loco Glória Patri. dicitur

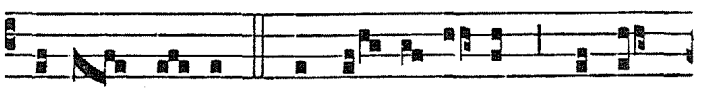




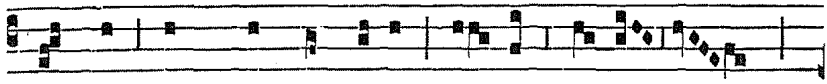


Tempore Paschali.

Ant. toni viij.

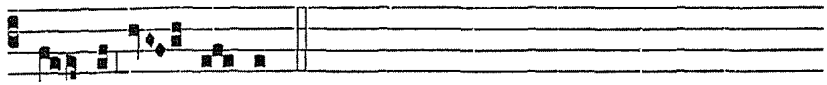


plo a lá- tere dex- tro, alle- lú- ia : * Et



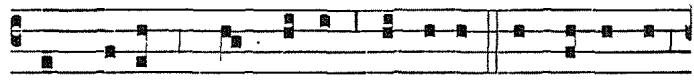
omnes, ad quos pervénit a-qua i-sta,

sal- vi fa- cti sunt, et di- cent, alle-lú- ia,



al- le- lú- ia.

In die Paschæ.

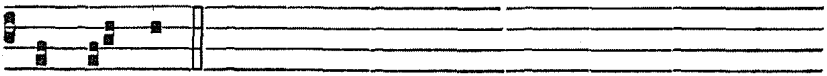


℣. Hæc di- es, quam fe-cit Dóminus : exsultémus,

et lætémur in e- a. Gló-ri- a Patri, et Fí-li- o, et

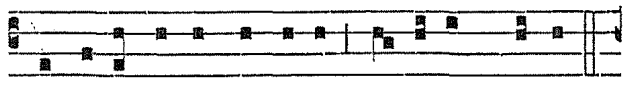
Spi- rí-tu- i sancto. Sic-ut erat in princí-pi- o, et

nunc et semper, et in sæcu-la sæcu- lórum. Amen.

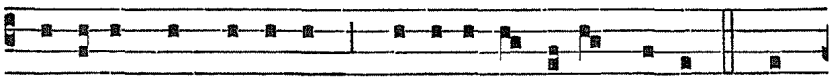


* Et omnes.

In aliis Dominicis usque ad Pentecosten.



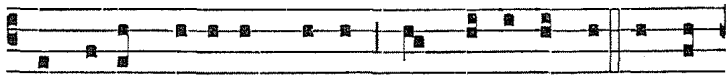
℣. Confi-témi-ni Dómino quó-ni- am bonus :



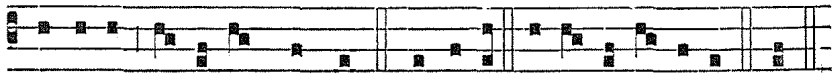
quóni- am in sæcu-lum mi-se-ri-córdi- a e-jus. Gló-

ri- a. e u ó u a e. * Et omnes.

In die Pentecostes.



℣. Emítte spí-ri-tum tu- um, et cre- abúntur : et re-



novábis fá-ci- em terræ. Gló-ri- a. e u ó u a e. * Et.

℣. Osténde nobis Dómine misericórdiam tuam. ℟ T. P. tuam, allelúia ℟

℟. Et salutáre tuum da nobis. ℟ T. P. nobis, allelúia ℟

℣. Dómine exáudi oratiónem meam. ℟

℟. Et clamor meus ad te véniat. ℟

℣. Dóminus vobíscum. ℟ ℟. Et cum spíritu tuo.

Orémus. ℟

EXAUDI nos Dómine sancte, Pater omnípotens, ætérne Deus : et míttere dignéris sanctum Angelum tuum de cælis, ℟ qui custódiat, fóveat, prótegat, visitet atque defendat omnes habitántes in hoc habitáculo : Per Christum Dóminum nostrum. ℟ ℟. Amen.

FERIA QUARTA

IN CAPITE JEJUNII

Quando Missa fuerit celebranda, Prior induat superpelliceum cum stola, et Hebdomadarius cum Ministris præparet se ad Missam celebrandam sicut in ferialibus diebus. Et præcedentibus Acolytho sine cereo, et Subdiacono, et Diacono deferente Missale, subsequatur Hebdomadarius sine casula : deinde Prior. Cumque ad gradus Presbyterii pervenerint, Hora Missam præcedente finita, prosternat se Prior ibidem super aliquem pannum a Sacrista præparatum, et juxta eum Hebdomadarius ac Diaconus a dextris, et Subdiaconus, et Acolythus a sinistris. Tunc incipiente Priore Antiphonam **Ne reminiscáris.** sine cantu, prosternant se Fratres, qui in Choro sunt, super formas : et Cantor, ex cujus Choro fuerit Hebdomada, incipiat Psalmum : **Dómine, ne in furóre tuo.** Et uterque Chorus ipsum, et reliquos psalmos Pœnitentiales prosequatur, alternatim dicendo Versus, et terminando quemlibet Psalmum per **Glória Patri.**

Psalmus 6.

DOMINE, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Miserére mei Dómine quóniam infirmus sum : * sana me Dómine quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde : * sed tu Dómine úsquequo ?

Convértere Dómine, et éripe ánimam meam : * salvum me fac propter misericórdiam tuam,

Quóniam non est in morte qui memor sit tui : * in inférno autem quis confitébitur tibi ?

Laborávi in gémitu meo, lavábo per síngulas noctes lectum meum : * lácrymis meis stratum meum rigábo.

Turbátus est a furóre óculus meus : * inveterávi inter omnes inimícos meos.

Discédite a me omnes qui operámini iniquitátem : * quóniam exaudívit Dóminus vocem fletus mei.

Exaudívit Dóminus deprecatiónem meam, * Dóminus oratiónem meam suscépit.

Erubéscant, et conturbéntur veheménter omnes inimíci mei : * convertántur et erubéscant valde velóciter.

Psalmus 31.

BEATI quorum remíssæ sunt iniquitátes : * et quorum tecta sunt peccáta.

Beátus vir, cui non imputávit Dóminus peccátum, * nec est in spíritu ejus dolus.

Quóniam tácui, inveteravérunt ossa mea, * dum clamárem tota die.

Quóniam die ac nocte graváta est super me manus tua : * convérsus sum in ærúmna mea, dum configitur spina.

Delíctum meum cógnitum tibi feci : * et injustítiam meam non abscóndi.

Dixi : Confitébor advérsum me injustítiam meam Dómino : * et tu remisísti impietátem peccáti mei.

Pro hac orábit ad te omnis sanctus, * in témpore opportúno.

Verúmtamen in dilúvio aquárum multárum, * ad eum non approximábunt.

Tu es refúgium meum a tribulatióne, quæ circúmdedit me : * exsultátio mea érue me a circumdántibus me.

Intelléctum tibi dabo, ℣ et ínstruam te in via hac, qua gradiéris : * firmábo super te óculos meos.

Nolíte fieri sicut equus et mulus, * quibus non est intelléctus.

In camo et freno maxíllas eórum constrínge, * qui non appróximant ad te.

Multa flagélla peccatóris, * sperántem autem in Dómino misericórdia circúmdabit.

Lætámini in Dómino et exsultáte justi, * et gloriámini omnes recti corde.

Psalmus 37.

DOMINE ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Quóniam sagíttæ tuæ infixæ sunt mihi : * et confirmásti super me manum tuam.

Non est sánitas in carne mea a fácie iræ tuæ : * non est pax óssibus meis a fácie peccatórum meórum.

Quóniam iniquitátes meæ supergréssæ sunt caput meum : * et sicut onus grave gravátæ sunt super me.

Putruérunt et corrúptæ sunt cicatríces meæ, * a fácie insipiéntiæ meæ.

Miser factus sum, et curvátus sum usque in finem : * tota die contristátus ingrediébar.

Quóniam lumbi mei impléti sunt illusiónibus : * et non est sánitas in carne mea.

Afflíctus sum, et humiliátus sum nimis : * rugiébam a gémitu cordis mei.

Dómine, ante te omne desidérium meum : * et gémitus meus a te non est abscónditus.

Cor meum conturbátum est, derelíquit me virtus mea : * et lumen oculórum meórum, et ipsum non est mecum.

Amici mei, et próximi mei * advérsum me appropinquavérunt, et stetérunt.

Et qui juxta me erant, de longe stetérunt : * et vim faciébant qui quærébant ánimam meam.

Et qui inquirébant mala mihi, locúti sunt vanitátes : * et dolos tota die meditabántur.

Ego autem tamquam surdus non audiébam : * et sicut mutus non apériens os suum.

Et factus sum sicut homo non áudiens : * et non habens in ore suo redargutiónes.

Quóniam in te Dómine sperávi : * tu exáudies me Dómine Deus meus.

Quia dixi : Nequándo supergáudeant mihi inimici mei : *

et dum commovéntur pedes mei, super me magna locúti sunt.

Quóniam ego in flagélla parátus sum : * et dolor meus in conspéctu meo semper.

Quóniam iniquitátem meam annuntiábo : * et cogitábo pro peccáto meo.

Inimíci autem mei vivunt, et confirmáti sunt super me : * et multiplicáti sunt qui odérunt me iníque.

Qui retríbuunt mala pro bonis, detrahébant mihi : * quóniam sequébar bonitátem.

Ne derelínquas me Dómine Deus meus : * ne discésseris a me.

Inténde in adjutórium meum, * Dómine Deus salútis meæ.

Psalmus 50.

MISERERE mei Deus, * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea : * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco : * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci : * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum : * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti : * incérta, et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor : * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam : * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis : * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus : * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua : * et spíritum sanctum tuum ne áuferas a me.

Redde mihi lætitiam salutáris tui : * et spíritu principáli confirma me.

Docébo iníquos vias tuas : * et ímpii ad te converténtur.

Libera me de sanguínibus Deus, Deus salútis meæ : * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries : * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique : * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus : * cor contrítum, et humiliátum Deus non despícies.

Benígne fac Dómine in bona voluntáte tua Sion : * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta : * tunc impónent super altare tuum vítulos.

Psalmus 101.

DOMINE exáudi oratiónem meam : * et clamor meus ad te véniat.

Non avértas fáciem tuam a me : * in quacúmque die tríbulor, inclína ad me aurem tuam.

In quacúmque die invocávero te, * velóciter exáudi me.

Quia defecérunt sicut fumus dies mei : * et ossa mea sicut crémium aruérunt.

Percússus sum ut fœnum, et áruit cor meum : * quia oblítus sum comédere panem meum.

A voce gémitus mei * adhæsit os meum carni meæ.

Símilis factus sum pellicáno solitúdinis : * factus sum sicut nyctícorax in domicílio.

Vigilávi, * et factus sum sicut passer solitárius in tecto.

Tota die exprobrábant mihi inimici mei : * et qui laudábant me advérsum me jurábant.

Quia cinerem tamquam panem manducábam, * et potum meum cum fletu miscébam.

A fácie iræ et indignatiónis tuæ : * quia élevans allisísti me.

Dies mei sicut umbra declinavérunt : * et ego sicut fœnum árui.

Tu autem Dómine in ætérnum pérmanes : * et memoriále tuum in generatiónem et generatiónem.

Tu exsúrgens miseréberis Sion : * quia tempus miseréndi ejus, quia venit tempus.

Quóniam placuérunt servis tuis lápides ejus : * et terræ ejus miserebúntur.

Et timébunt gentes nomen tuum Dómine, * et omnes reges terræ glóriam tuam.

Quia ædificávit Dóminus Sion : * et vidébitur in glória sua.

Respéxit in oratiónem humílium : * et non sprevit precem eórum.

Scribántur hæc in generatióne áltera : * et pópulus, qui creábitur, laudábit Dóminum :

Quia prospéxit de excélso sancto suo : * Dóminus de cælo in terram aspéxit :

Ut audíret gémitus compeditórum : * ut sólveret filios interemptórum :

Ut annúntient in Sion nomen Dómini : * et laudem ejus in Jerúsalem.

In conveniéndo pópulus in unum, * et reges ut sérviant Dómino.

Respóndit ei in via virtútis suæ : * Paucitátem diérum meórum núntia mihi.

Ne révoces me in dimídio diérum meórum : * in generatiónem et generatiónem anni tui.

Initio tu Dómine terram fundásti : * et ópera mánuum tuárum sunt cæli.

Ipsi perîbunt, tu autem pérmanes : * et omnes sicut vestiméntum veteráscent.

Et sicut opertórium mutábis eos, et mutabúntur : * tu autem idem ipse es, et anni tui non deficient.

Filii servórum tuórum habitábunt : * et semen eórum in sæculum dirigétur.

Psalmus 129.

DE profúndis clamávi ad te Dómine : * Dómine exáudi vocem meam :

Fiant aures tuæ intendéntes, * in vocem deprecatiónis meæ.

Si iniquitátes observáveris Dómine : * Dómine quis sustinébit ?

Quia apud te propitiátio est : * et propter legem tuam sustínui te Dómine.

Sustínuit ánima mea in verbo ejus : * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem : * speret Israël in Dómino.

Quia apud Dóminum misericórdia : * et copiósa apud eum redémptio.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

Psalmus 142.

DOMINE exáudi oratiónem meam : ℣ áuribus pércipe obsecratiónem meam in veritáte tua : * exáudi me in tua justítia.

Et non intres in judícium cum servo tuo : * quia non justificábitur in conspéctu tuo omnis vivens.

Quia persecútus est inimícus ánimam meam : * humiliávit in terra vitam meam.

Collocávit me in obscúris sicut mórtuos sæculi : * et anxiátus est super me spíritus meus, in me turbátum est cor meum.

Memor fui diérum antíquórum, ℣ meditátus sum in ómnibus opéribus tuis : * in factis mánuum tuárum meditábar.

Expándi manus meas ad te : * ánima mea sicut terra sine aqua tibi :

Velóciter exáudi me Dómine : * defécit spíritus meus.

Non avértas fáciem tuam a me : * et símilis ero descendéntibus in lacum.

Audítam fac mihi mane misericórdiam tuam : * quia in te sperávi.

Notam fac mihi viam, in qua ámbulem : * quia ad te levávi ánimam meam.

Eripe me de inimícis meis Dómine, ad te confúgi : * doce me fácere voluntátem tuam, quia Deus meus es tu.

Spíritus tuus bonus dedúcet me in terram rectam : * propter nomen tuum Dómine vivificábis me, in æquitáte tua.

Edúces de tribulatióne ánimam meam : * et in misericórdia tua dispérdes inimícos meos.

Et perdes omnes, qui tríbulant ánimam meam : * quóniam ego servus tuus sum.

Post Psalmos Pœnitentiales subjungatur a toto Choro Antiphona :

Ne reminiscáris, Dómine, delícta nostra, vel paréntum nostrórum : neque vindíctam sumas de peccátis nostris.

Kyrie eléison. Christe eléison. Kyrie eléison. Pater noster.

Quo finito, surgat Prior, et stans supra gradus Presbyterii, versa facie ad meridiem, et dexteram manum erectam habens ad Conventum, sive populum, Diacono coram eo tenente librum, dicat :

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℟. Deus meus sperántes in te.

℣. Mitte eis Dómine auxílium de sancto.

℟. Et de Sion tuére eos.

℣. Esto eis Dómine turris fortitúdinis.

℟. A fácie inimíci.

℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.

Quæ sequuntur dicat eo modo quo dicuntur Orationes ad Horas.

Dóminus vobíscum ℟. Et cum spí-ri-tu tu-o. Orémus.

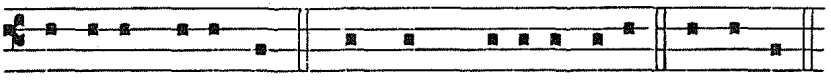
EXAUDI Dómine preces nostras, et confiténtium tibi parce peccátis ℣ ut quos consciéntiæ reátus accúsat indulgéntia tuæ pietátis absólvat: Per Christum... ℣ ℟. Amen.

Finita prædicta Oratione, faciat Absolutionem absque Dóminus vobíscum et absque Orémus. hoc modo :

Dóminus Jesus Christus, qui beáto Petro Apóstolo suo potestátem dedit ligándi atque solvéndi, ipse vos absólvat ab omni vínculo delictórum ℣ et quantum meæ fragilitáti permíttitur, sitis absolúti ante tribúnal ejúsdem Dómini nostri Jesu Christi ab ómnibus peccátis et negligéntiis vestris : habeatísque vitam ætérnam, et vivátis in sæcula sæculórum ℣ ℟. Amen.

Facta absolutione, surgant omnes, et qui in Choro sunt stent versis vultibus ad Altare usque ad finem benedictionis Cinerum. Subdiaconus vero accipiens Cineres a Sacrista præparatos teneat illos ad dexteram Prioris : et Diaconus librum ante eum : Acolytus vero Aquam benedictam et aspersorium : et Prior stans ante gradus Presbyterii, verso vultu ad Altare, Cineres benedicat eo modo quo dicuntur Orationes ad Horas.

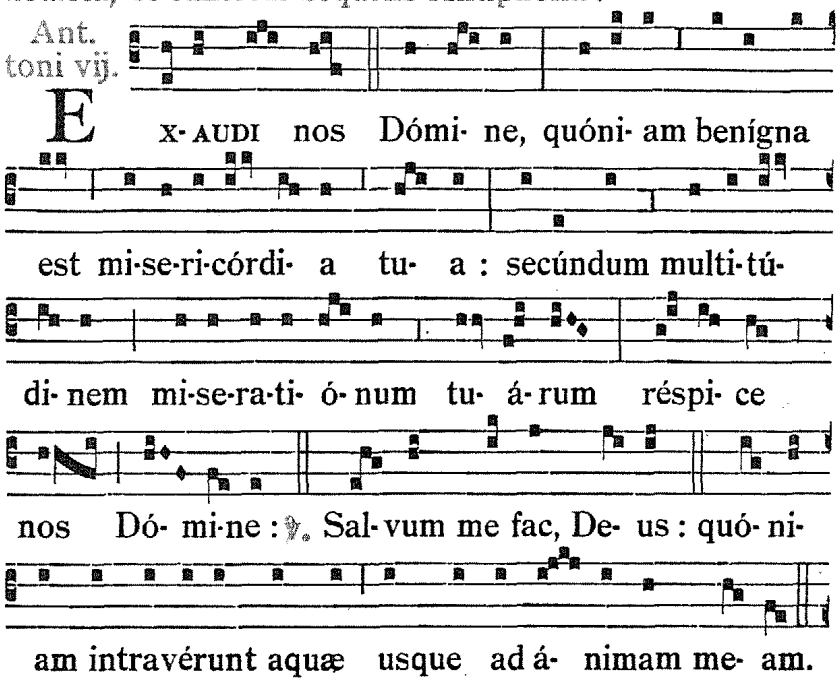
BENEDICTIO CINERUM.



Dóminus vobíscum. ℟. Et cum spí-ri-tu tu-o. Orémus.

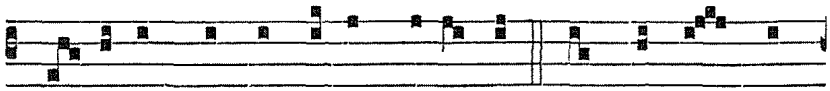
OMNIPOTENS sempitérne Deus qui miseréris ómnium, et nihil odísti eórum quæ fecísti : dissímulans peccáta hóminum propter pœniténtiam, qui étiam súbvenis in necessitáte laborántibus ℣ bene ✠ dícere et sanctificáre dignáre hos cíneres, quos causa humilitátis et sanctæ religiónis, ad emundánda nostra delícta super cápita nostra ferre constituísti more Ninivitárum : et da per invocatiónem tui nóminis ut omnes qui eos ad deprecándam misericórdiam tuam super sua cápita túlerint, a te mereántur ómnium delictórum suórum véniam accípere ℣ et hódie sic jejúnia inchoáre sancta : ut in die Resurrectiónis purificátis mentibus ad sanctum mereántur accédere Pascha ℣ et in futúro perpétuam accípere glóriam : Per Christum Dóminum nostrum ℣℟. Amen.

Finita benedictione Cinerum, aspergat eos Aqua benedicta, et cantetur sequens Antiphona :

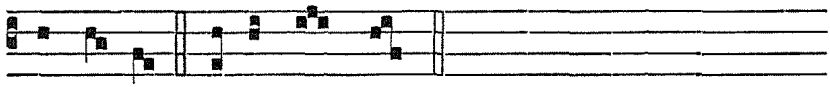


Exáudi nos.

Sequentes Versus ejusdem Psalmi 68. cantantur quot-quot sunt necessarii, et repetitur Ant: Exáudi nos, post quemlibet Versum.

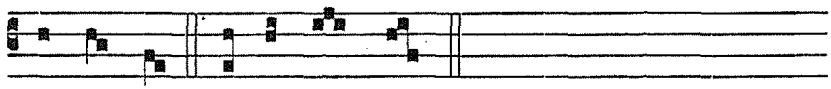


℣. In- fixus sum in limo pro-fúndi : et non est sub-

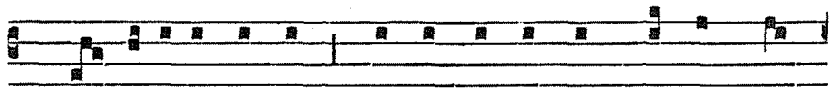


stánti- a. Exáudi nos.

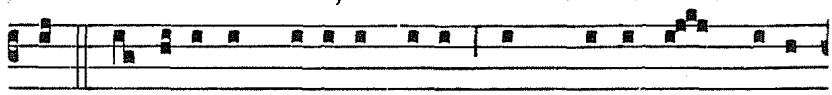
℣. Ve- ni in alti-túdi-nem ma- ris : et tempéstas de-



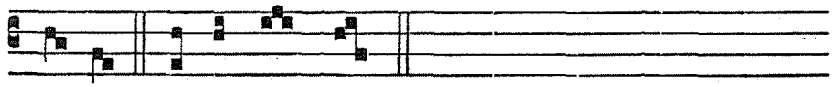
mérsit me. Exáudi nos.



℣. La- borávi clamans, raucæ factæ sunt fauces me-

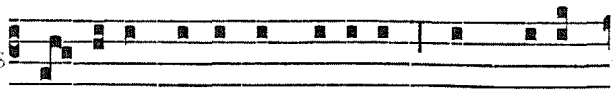


æ : de- féce-runt ócu-li me- i, dum spero in De- um

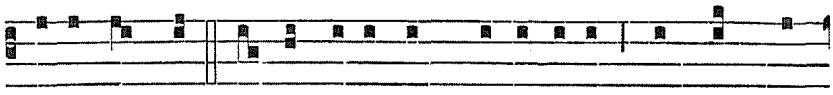


me- um. Exáudi nos.

Post ultimum ℣. qui dicendus est dicatur :



℣. Gló- ri- a Patri, et Fí- li- o, et Spi-rí-

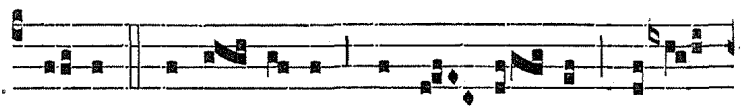


tu- i sancto. Sic- ut erat in princí-pi- o, et nunc, et

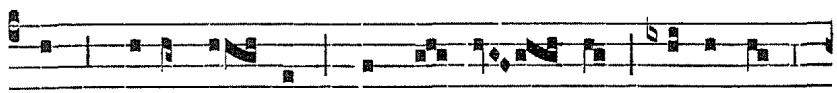
semper, et in sæcu-la sæcu- lórum. Amen.

Ant. Exáudi nos. Deinde cantetur :

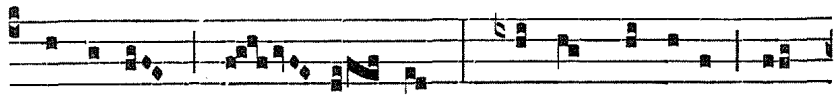
Ant. toni ij.



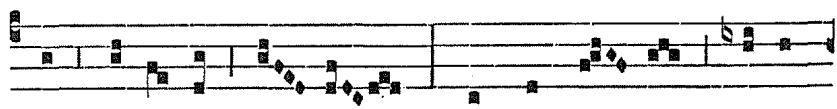
INTER vestí- bu-lum et al- tá- re plorá-



bunt sacerdó- tes, et le- ví- tæ mi-nístri



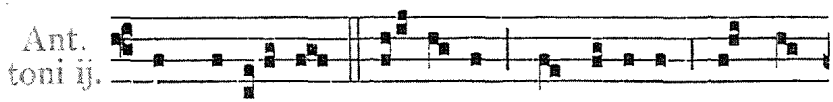
Dómi-ni, et di- cent : Parce Dómine, par-



ce pópu- lo tu- o : et ne clau- das o-ra

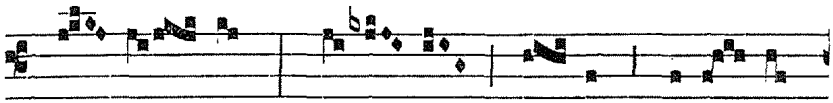
clamánti- um ad te Dó- mi- ne.

Ant. toni ij.

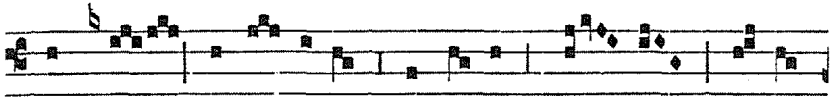


IMMUTE-MUR há-bi- tu, in cínere, et ci-

lí-ci- o : je-junémus, et plo-ré-mus ante



Dó- mi- num : qui- a mul- tum mi-sé- ri-



cors est, dimít- tere peccá- ta no-stra, De us

no- ster.

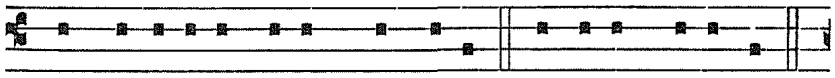
Postquam vero Prior Cineres asperserit Aqua benedicta, accedens ad gradus Presbyterii, flexis genibus recipiat Cineres ab Hebdomadario stante super gradus : qui etiam impositis Cineribus, aspergat eum Aqua benedicta. Deinde surgat Prior, et stet supra gradus prædictos, versus ad Chorum, et a dextris ejus Subdiaconus cum Cineribus, et Diaconus cum libro ; a sinistris vero Hebdomadarius, et juxta illum Acolytus cum Aqua benedicta. Et venientibus Fratribus eo ordine, quo itur ad

Communionem, id est incipiendo a majoribus, et genua flectentibus, Prior Cineres singulis imponat, incipiens ab Hebdomadario, quem etiam asperget Aqua benedicta, et deinde a Ministris. Hebdomadarius vero postquam Cineres receperit, tenens aspersorium, singulos, Cineribus super eos impositis, aspergat Aqua benedicta. Cineres autem ponendi sunt in modum crucis super caput; et dum imponuntur, dicatur :

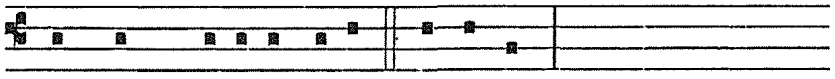
Meménto quia cinis es, et in cínerem revertéris.

Finita Cinerum impositione, Prior, verso vultu ad Altare, Hebdomadario, et Subdiacono, et Acolyto similiter versis, Diacono coram eo tenente Missale, dicat mediocri voce :

℣. **Osténde nobis Dómine mi-se-ri-córdi- am tu- am.**



℟. **Et sa-lu-táre tu- um da nobis. Dóminus vo- bíscum.**



℟. **Et cum spí-ri-tu tu- o. Orémus.**

CONCEDE nobis Dómine, præsídia milítiæ christiánæ sanctis inchoáre jejúniis ℣ ut contra spiritáles nequítias pugnatúri, continéntiæ muniámur auxíliis : Per Christum Dóminum nostrum ℣ ℟. Amen.

Hac Oratione finíta, Prior et Hebdomadarius cum Ministris redeant ad Sacristiam, eo ordine, quo venerunt. Et Hebdomadarius accipiens casulam, inchoata a Choro Missa, procedat ad Altare cum Ministris more solito.

DOMINICA IN RAMIS PALMARUM

Dominica in Ramis Palmarum finita Tertia Prior cum Cappa serica albi coloris, et Diaconus cum Missali, et Subdiaconus cum libro Evangeliorum, Dalmatica et Tunica ejusdem coloris induti, præcedentibus Acolytis in Albis sine Cereis, ad Altare veniant, et facta aspersione Aquæ benedictæ more solito, Prior stans ante gradus Presbyterii, verso vultu ad Altare, Diacono ante ipsum tenente Missale, Ramos arborum super gradus Presbyterii a Sacrista collocatos, ita ut sint ad dexteram Prioris, benedicat eo tono, quo dicuntur Orationes ad Horas.

BENEDICTIO RAMORUM.

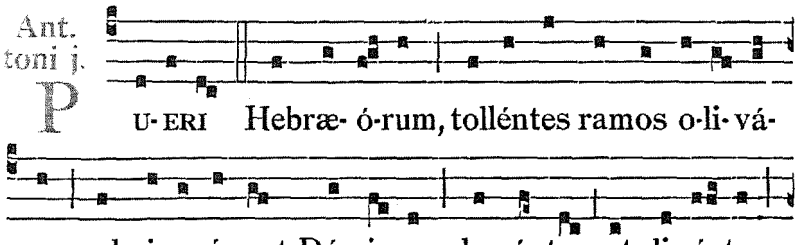
Dóminus vobíscum. ℟. Et cum spí-ri-tu tu- o. Orémus.

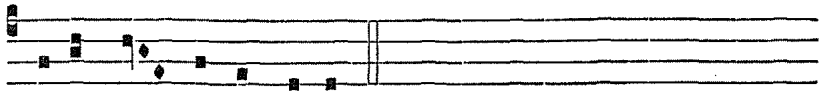
OMNIPOTENS sempitérne Redémptor, qui de cælis ad terram descéndere, et ad Passiónem voluntátis tuæ veníre dignátus es, ut humánum genus tuo pretióso Sánguine liberáres : adésto piis Ecclésiæ tuæ votis et supplicatiónibus nostris ℣ tu enim Dómine, mansuétus mansuéti animális aselli tergo insidens, ad Passiónem redemptiónis nostræ spontáneus advenísti : cum tibi ramis arbóreis, occurréntibus discipulórum turbis, certátim sternerétur via ℣ et triumphatrícibus palmis cum voce laudis occúrrerent plúrimæ populórum catérvæ, exsultántes páriter et dicéntes, Hosánna Fílio David : benedíctus qui venit in nómine Dómini ℣ tibi in monte Olivéti olivárum ramis via constráta est. Tu quondam Noe in arca super undas dilúvii gubernásti : et colúmbæ ministério per olívæ ramum pacem terris rédditam nuntiári voluísti ℣ sed et Jacob Patriárcha, in mystérium

glóriæ tuæ érigens lápidem, ex hujus árboris ramis óleum benedictiónis in cacúmine tituli infúdit : unde unxísti reges et Prophétas tuos ℣ tu enim es Christus Dei, tibi cómpetit fructus unctiónis et pacis : in cujus ineffábilem laudem Psalmísta cécinit dicens, Unxit te Deus, Deus tuus óleo lætítiæ et exsultatiónis præ partícipibus tuis ℣ quaprópter te Dómine súpplices deprecámur : ut bene ✠ dícas hos árborum ramos, quos tui fámuli suis suscipiéntes mánibus in occúrsum tui properáre, teque benedícere et glorificáre desíderant ℣ ecce Jerúsalem, sedens super ásinum, Rex mansuétus advenísti : ádveni ergo, rogámus, et nobis ℣ et in médium nostri consíste : ut te advenire in nostris córdibus sentiámus ℣ et qui nos tunc reparásti per Crucem : iterum lapsos répara per eámdem beatíssimam Passiónem ℣ oris nostri confessiónem ac jejúnii humiliatiónem libens súscipe, et fructum nos viriditátis habére concéde : quátenus tuis ímbribus irrigáti mereámur tibi suávium frúctuum ubertáte placére ℣ et sicut illi processérunt óbviam tibi cum arbóreis fróndibus egréssi, ita nos, te redeúnte in secúndo advéntu, cum palmis victóriæ læti mereámur occúrrere : Salvátor mundi, qui cum Patre in unitáte Spíritus sancti vivis et regnas Deus per ómnia sæcula sæculórum ℣. ℟. Amen.

Finita benedictione, Prior aspergat Ramos Aqua benedicta, altero Acolytorum ei aspersorium dante.

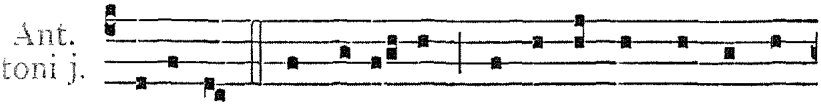
Deinde Cantor, ramum Priori offerens, incipiat :



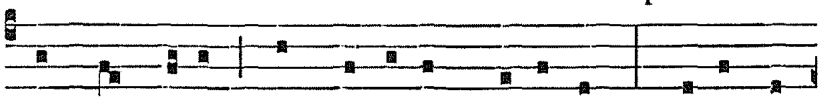


Hosánna in excélsis.

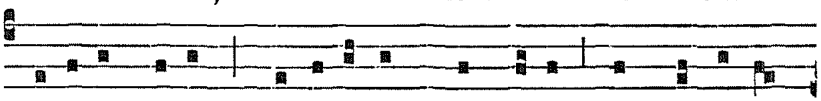
Et Conventus ipsam et subsequentem, pariter a Cantore semper incipiendas, prosequatur, cantando ipsas, et repetendo, prout necesse fuerit, quamdiu Rami distribuuntur.



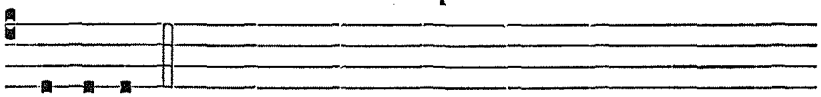
Ant. toni j. PU-ERI Hebræ-ó-rum vestiménta prosterné-



bant in vi-a, et clamábant di-céntes : Hosánna



Fí-li-o David : benedictus qui venit in nómi-ne



Dómi-ni.

Interim, cum cantantur prædictæ Antiphonæ, Sacrista Ramos arborum distribuat, primo Ministris, deinde Fratribus, incipiens in dextro Choro a superioribus, et alter Frater, cui ipse innuerit, in sinistro ; postremo Fratribus Conversis. Dum Rami distribuuntur, Acolyti ad Sacristiam euntes Cereos afferant, et ad Evangelium accendant. Interim etiam ille, qui scriptus est ad Crucem, induat se Alba ; et ille, qui Aquam benedictam deferre in Processione debuerit, si Clericus fuerit, Superpelliceum induat.

Distributis Ramis, Diaconus, benedictione accepta,

cantet Evangelium **Cum appropinquásset.** in loco ubi profestis diebus cantari consuevit. Subdiacono et Acolytis more solito ordinatis ; et illo, qui delaturus est Aquam benedictam, thuribulum tenente, vel ipso Subdiacono, si Conversus Aquam deferre debuerit. Dum Evangelium cantatur, Prior stet ad Altare in cornu Epistolæ, verso vultu ad Evangelium.

Dóminus vobíscum. ℟. Et cum spí-ri-tu tu- o.

Sequénti- a sancti Evangé-li- i : secúndum Matthæ-

um. ℟. Gló-ri- a ti-bi Dómine.

IN illo témpore : Cum appropinquásset Jesus Jerosólymis, et venísset Béthphage ad montem Olivéti : tunc misit duos discípulos, dicens eis. Ite in castéllum, quod contra vos est : et statim inveniétis ásinam alligátam, et pullum cum ea. Sólvite : et addúcite mihi. Et si quis vobis áliquid díxerit : dícite quia Dóminus his opus habet, et confestim dimittet eos. Hoc autem totum factum est : ut adimplerétur quod dictum est per Prophétam dicéntem. Dícite fíliæ Sion. Ecce Rex tuus venit tibi mansuétus : sedens super ásinam et pullum filium subjugális. Eúntes autem discípuli : fecérunt sicut præcépit illis Jesus. Et adduxérunt ásinam et pullum : et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba : stravérunt vestiménta sua in via. Alii autem cædébant ramos de arbóribus : et sternébant in via. Turbæ autem quæ præcedébant

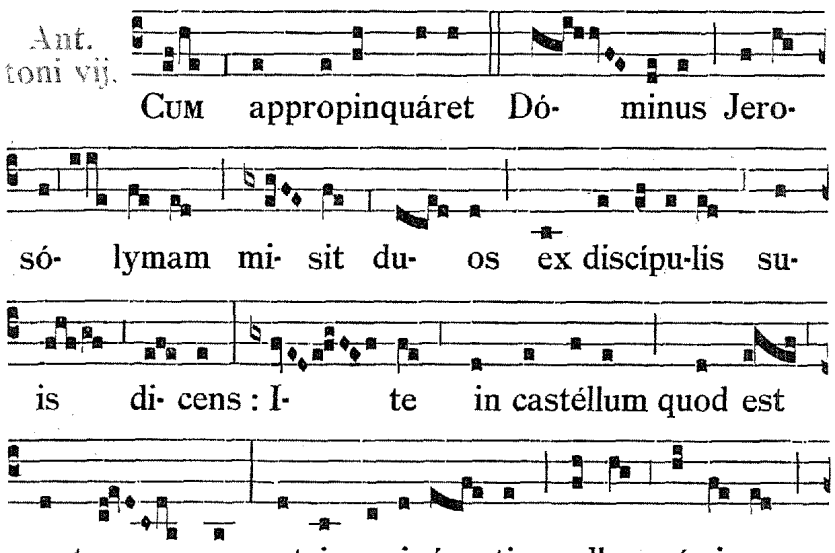
et quæ sequebántur : clamábant dicéntes. Hosánna Fílio David : benedíctus qui venit in nómine Dómini.

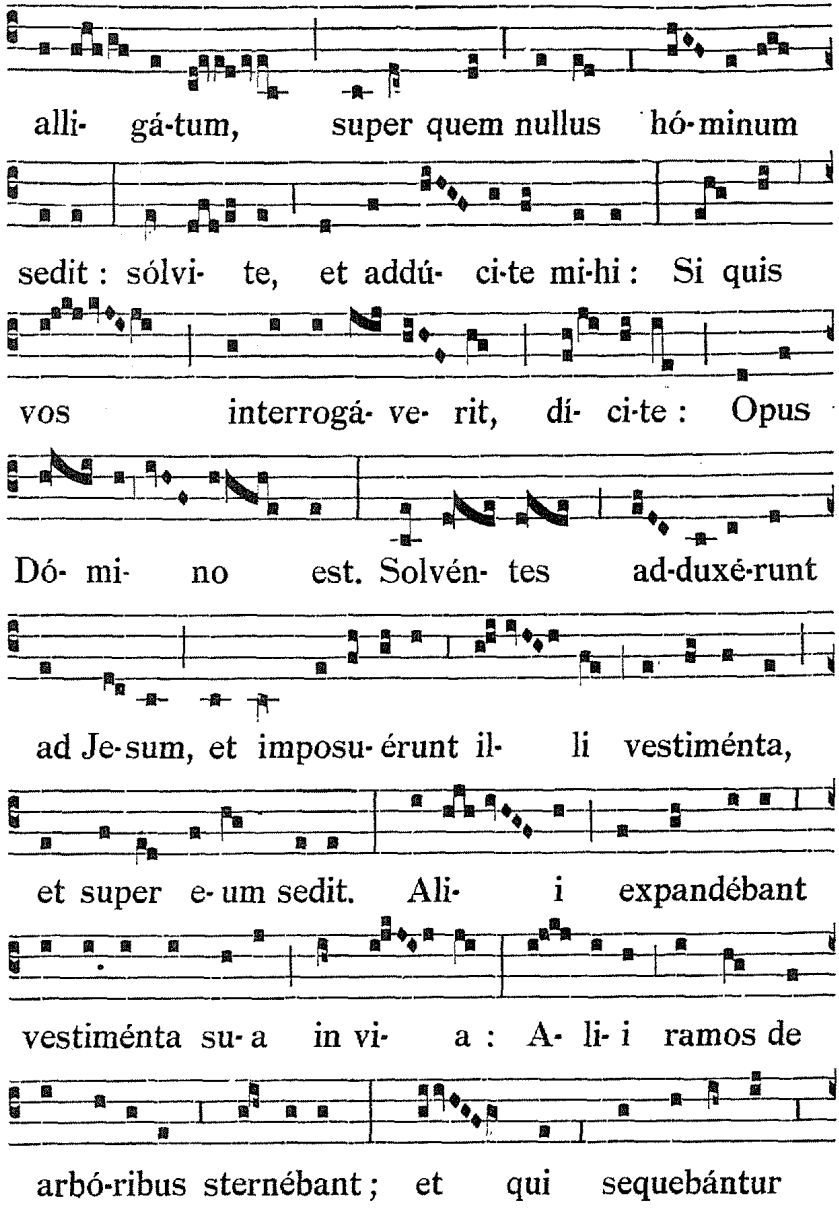
Perlecto Evangelio, Subdiaconus deferat librum osculandum Sacerdoti. Tunc Frater Crucem a Sacrista præparatam accipiat, et alius Aquam benedictam.

AD PROCESSIONEM.

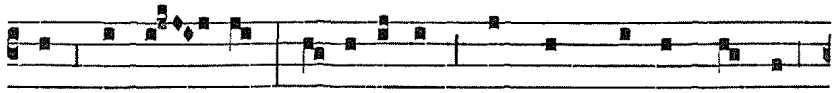
Cantoribus inchoantibus Antiphonam **Cum appropinquáret.** Processio egrediatur hoc ordine :

Primo præcedat Frater aliquis Clericus in superpelliceo, vel aliquis Conversus, si pauci sint Fratres, cum Aqua benedicta, quam procedens aspergat; post eum Ceroferarii ; deinde Cruciferarius cum Cruce nudata ; postea reliqui Fratres ordine suo, junioribus præcedentibus ; ultimo Prior cum Diacono a dextris, aliquas Reliquias deferente, et Subdiacono a sinistris, portante libellum processionalem.

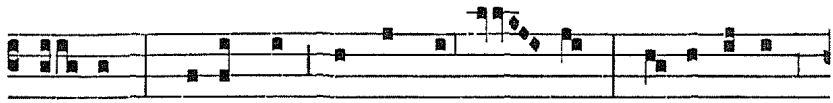



alli- gá-tum, super quem nullus hó-minum
sedit : sólvi- te, et addú- ci-te mi-hi : Si quis
vos interrogá- ve- rit, dí- ci-te : Opus
Dó- mi- no est. Solvén- tes ad-duxé-runt
ad Je-sum, et imposu-érunt il- li vestiménta,
et super e-um sedit. Ali- i expandébant
vestiménta su-a in vi- a : A- li- i ramos de
arbó-ribus sternébant ; et qui sequebántur

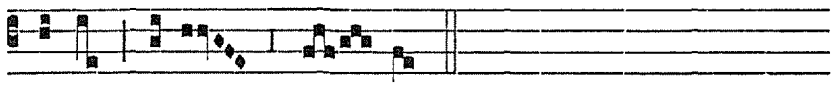
clamábant : Hosánna, benedíctus qui venit in nómi-



ne Dómi- ni ; be-nedíctum regnum Patris nostri



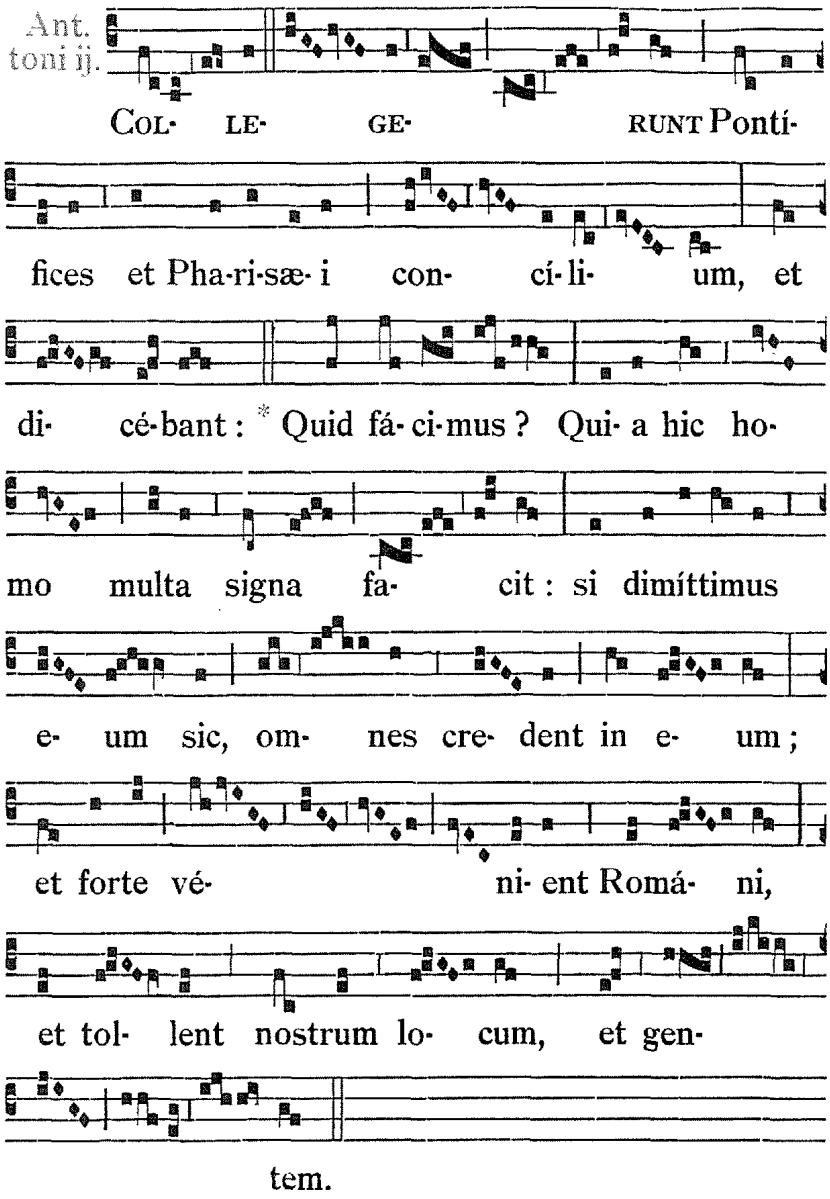
Da- vid : Hosánna in excél- sis : mi-se-ré-re



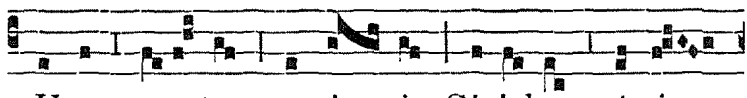
nobis, Fi-li Da- vid.

Dum prædicta Antiphona cantatur, fiat prima Statio in prima parte Claustri. In unaquaque autem Statione Cruciferarius et Ceroferarii vultus suos et imaginem Crucifixi versos habeant ad Conventum, nisi forte fieret Statio ante exteriorem introitum Ecclesiæ, vel Chori ; tunc enim prædicti Ministri vertere debent vultus ad Altare, imagine tamen Crucifixi versa ad Conventum. Prior autem stans ultimo cum Diacono et Subdiacono, ut dictum est, vultus suos habeant versos ad Crucem ; ceteri Fratres stent semper versis vultibus ad se invicem Deferens vero Aquam benedictam, deposita Aqua ante Crucem, collocet se ultimo loco in Choro suo, si est Clericus ; vel stet aliquantulum retro Crucem, si est Conversus. Finita Antiphona præcedenti, Cantoribus inchoantibus Antiphonam **Collegérunt.**, procedatur ad secundam Stationem, quæ fiat in tertia parte Claustri.

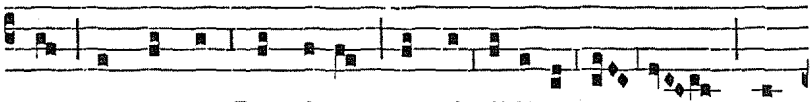
Ant. toni ij.


COL- LE- GE- RUNT Pontí-
fices et Pha-ri-sæ-i con- cí-li- um, et
di- cé-bant: * Quid fá-ci-mus? Qui-a hic ho-
mo multa signa fa- cit: si dimíttimus
e- um sic, om- nes cre- dent in e- um;
et forte vé- ni-ent Romá- ni,
et tol- lent nostrum lo- cum, et gen-
tem.

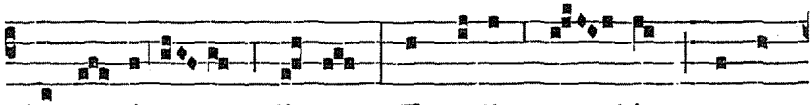
Finita prædicta Antiphona, dum fit secunda Statio, duo Fratres in medio Processionis stantes ante Crucem cantent:



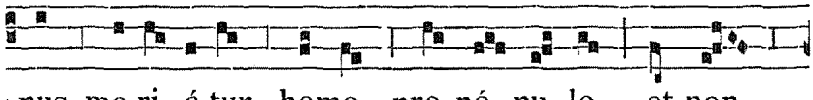
℣. Unus au- tem ex ip- sis, Cá- iphas nómi-



ne, cum esset Pónti-fex anni il-lí- us, pro-

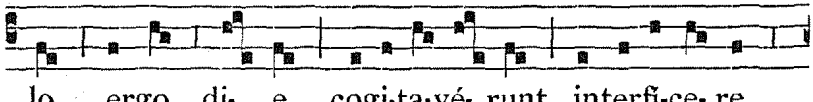


phe-tá- vit, di- cens: Expedit vo- bis, ut u-



nus mo-ri- á-tur homo pro pó- pu- lo, et non

to-ta gens pér- e- at. Ab il-

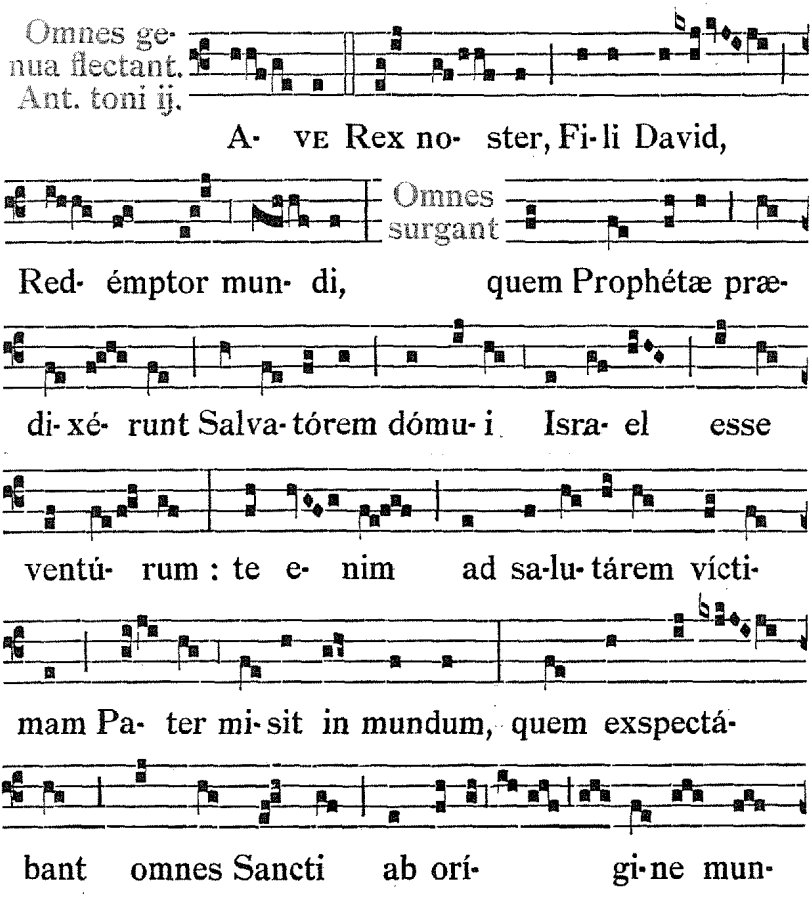


lo ergo di- e cogi-ta-vé- runt interfí-ce- re

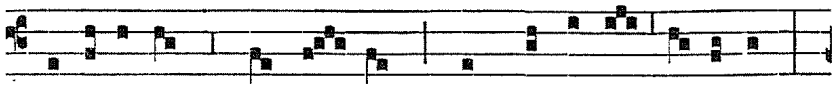
e- um di- céntes: * Quid fá- ci- mus.

Cum autem inchoabitur post ℣. resumptio **Quid fácimus**, procedatur ad tertiam Stationem, quæ fiat ante introitum Ecclesiæ anteriorem, vel in Ecclesia laicorum

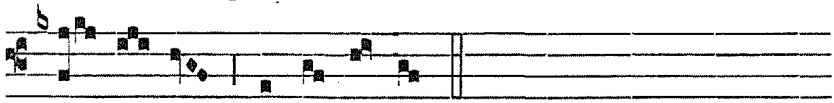
ante introitum Chori. Finita autem resumptione prædicta, Cantores genua flectendo incipiant Antiphonam **Ave Rex noster.** In cujus inceptione Fratres omnes (præter Priorem cum Ministris, et Cruciferarium, et Ceroferarios,) versis vultibus ad Crucem genua flectentes Antiphonam prosequantur. Cum autem dixerint **Redémptor mundi.**, omnes se erigant, stantes versi ad Crucem usque ad finem Antiphonæ.



di. Et nunc Hosánna Fí- li- o David:



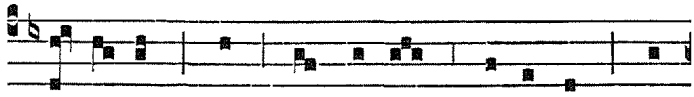
benedíctus qui ve- nit in nómi-ne Dómi-ni:



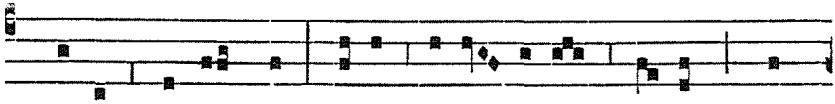
Ho- sánna in excél-sis.

Dum autem prædicta Antiphona cantatur, duo Fratres, quibus Cantor injunxerit, intrent Ecclesiam, vel Chorum, et clauso ostio stantes versis vultibus ad Conventum, finita Antiphona prædicta, cantent totum sequentem Versum: **Glória, laus.** Et dum hic Versus cantatur ab ipsis duobus Fratribus, Conventus vertat se ad Crucem.

Hymnus. toni j.



GLO-RI- A, laus et honor ti-bi sit, Rex



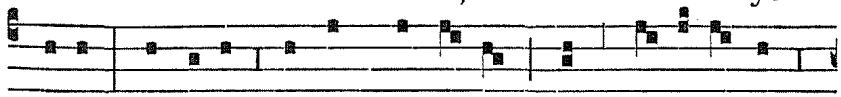
Christe, Redémptor, cu- i pu- e- ri- le de-cus prom-

psit Hosánna pi- um. Chorus. Gló-ri- a.

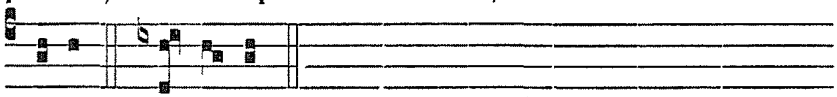
Quo finito, Chorus eumdem ℣. totum repetat. Deinde dicti duo Fratres cantent sequentes Versus, et Chorus post unumquemque respondeat: **Glória, laus.**

Duo Fratres

℣. Isra-el es tu Rex, Davídis et ínclyta

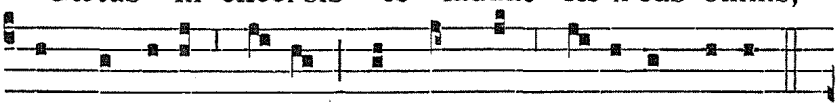


pro-les, nómine qui in Dómi-ni, Rex be-nedí-cte

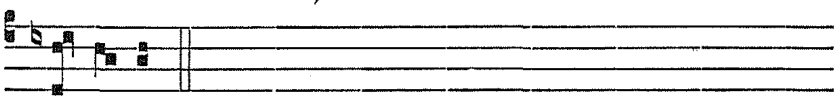


venis. Gló-ri-a.

℣. Cœtus in excél-sis te laudat cæ-li-cus omnis,

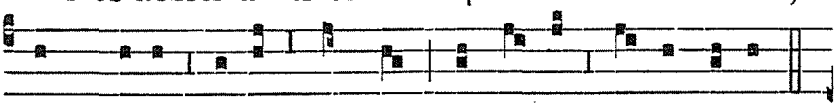


et mortá-lis homo, et cuncta cre-á-ta simul.

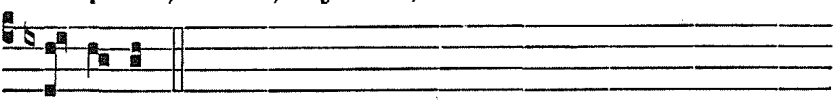


Gló-ri-a.

℣. Plebs hebræ-a ti-bi cum palmis óbvi-a venit;

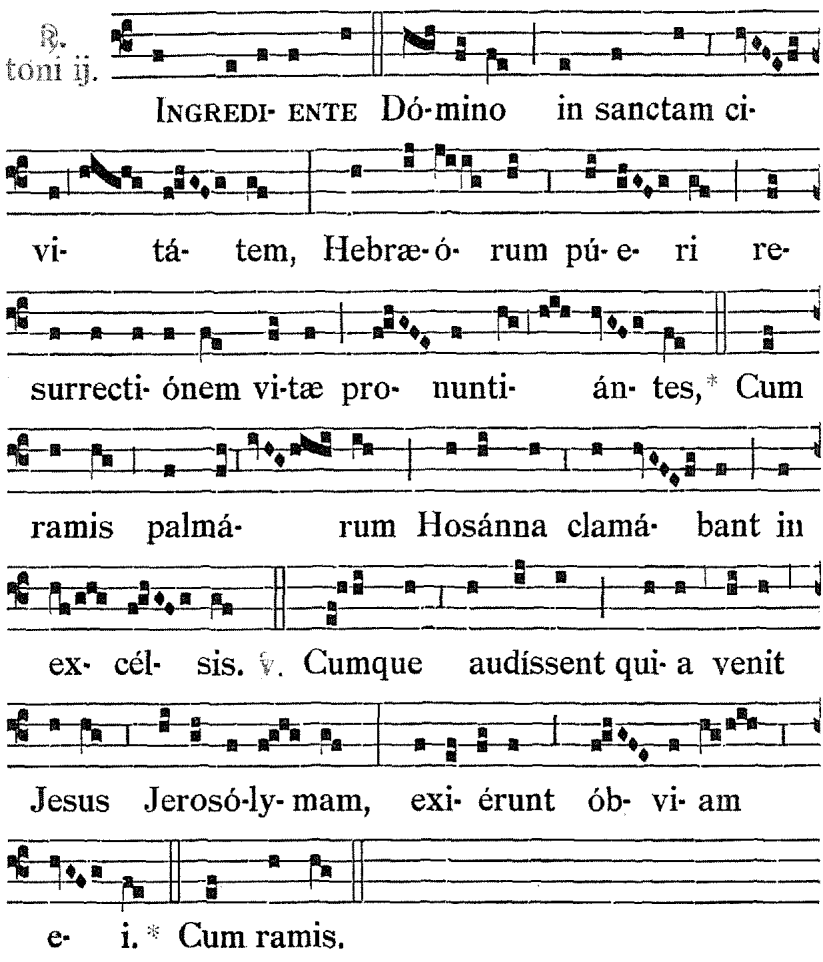


cum prece, vo-to, hymnis, ádsumus ecce ti-bi.



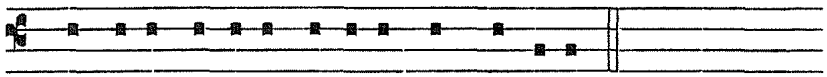
Gló-ri-a.

Cantato ultimo Versu, prædicti duo Fratres ostium aperiant, et ad Processionem in locis suis revertantur. Repetito a Choro **Glória, laus.** post ultimum ℣. ad introitum Ecclesiæ vel Chori, incipiatur a Priore, Cantore ei deferente, ℟. **Ingrediénte.** Et Conventu ipsum prosequente, Processio Chorum ingrediatur.

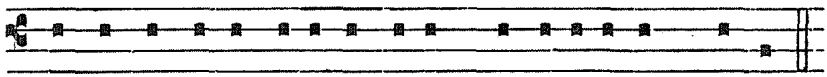


Cum Conventus Chorum intrat, (1) singuli vadant ad sedes suas : et qui Aquam portavit, ad Sacristiam revertatur. Prior vero et Ministri se ordinent, sicut ad aspersionem Aquæ benedictæ consueverunt, Cruciferario tenente Crucem ante gradus Presbyterii.

Finito ℟. **Ingrediénte,** duo Fratres cantent ℣. **Cumque audíssent.** Finita post ℣. resumptione **Cum ramis.**, Ceroferarii, Cantore eis deferente, dicant :



℣. De ore le- ónis lí-bera me, Dómine.



℟. Et a córni-bus uni-córni- um humi- li-tá-tem me- am.

Deinde Prior absque **Dóminus vobíscum.**, præmisso **Orémus.**, dicat Orationem eo modo quo dicitur ad Horas :

Orémus ❡

OMNIPOTENS sempitérne Deus, qui humáno géneri, ad imitándum humilitátis exémplum, Salvatórem nostrum carnem súmere, et Crucem subíre fecísti ❡ concéde propítius : ut et patiéntiæ ipsíus habére documénta ❡ et Resurrectiónis consórtia mereámur : Per eúmdem Christum Dóminum nostrum ❡ ℟. Amen.

Dum Oratio dicitur, Cruciferarius Crucem reponat in loco suo ad cornu Evangelii, quæ discooperta usque ad Completorium remaneat.

Oratione finita, Prior et Ministri, ad Sacristiam redeant.

(1) In B. Humberti Processionar. et Ordinar. protot. sic legitur : Cum Conventus Chorum intrat, Fratres ramos super gradus Presbyterii projiciant, quos Sacrista colligat. Et ceteris euntibus ad sedes suas, qui Aquam portavit in Sacristiam vadat. Prior vero et Ministri....

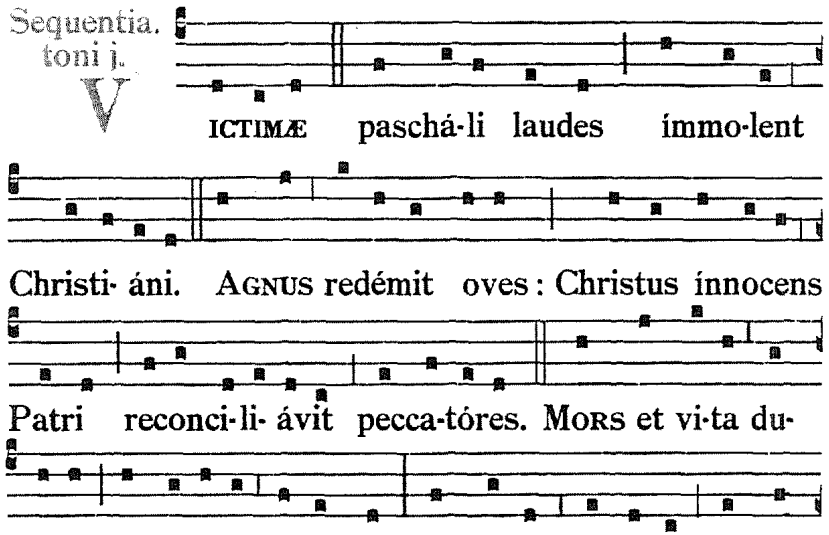
TRIDUO ANTE PASCHA.

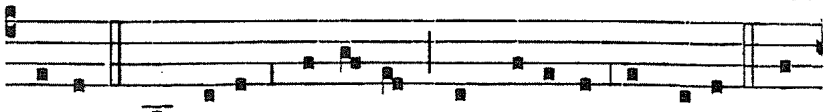
Omnia fiant ut in libello Ecclesiastici Officii prædicto Triduo agendi notatum est.

IN RESURRECTIONE DOMINI.

In diluculo festi Resurrectionis, in pluribus Conventibus, immediate post Matutinas in memoriam tanti beneficii fit Processio, et deportatur sanctissimum Eucharistiæ Sacramentum per Claustrum, sicut in die Corporis Christi, cum magna solemnitate. Tunc poterit cantari Sequentia **Victimæ Paschali.** et Hymni Paschales hic annexi ; vel etiam Responsorium **Christus resúrgens**. et Antiphona **Regína Cæli.**, secundum quod ordinaverit Prælatus, et Cantor :

Sequentia.
toni j.

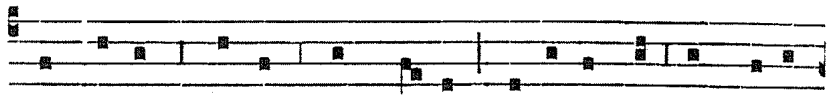




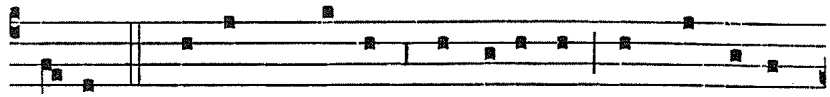
vi-vus. Dic nobis Ma-rí- a, quid vi-dísti in vi- a? Se-

pulcrum Christi vi-véntis, et gló-ri- am vi-di resur-

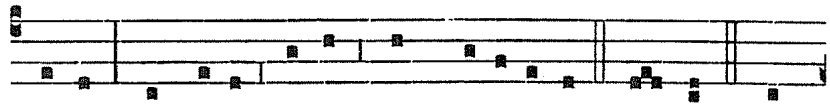
géntis: Angelicos testes, sudá-ri- um et vestes.



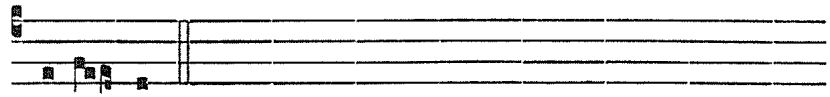
Surrexit Christus spes me- a: præcédet vos in Ga-li-



læ- am. Scimus Christum surrexísse a mórtu- is

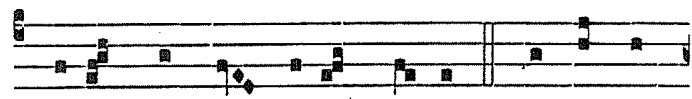


ve-re : tu nobis victor Rex mi-seré-re. A-men. Al-

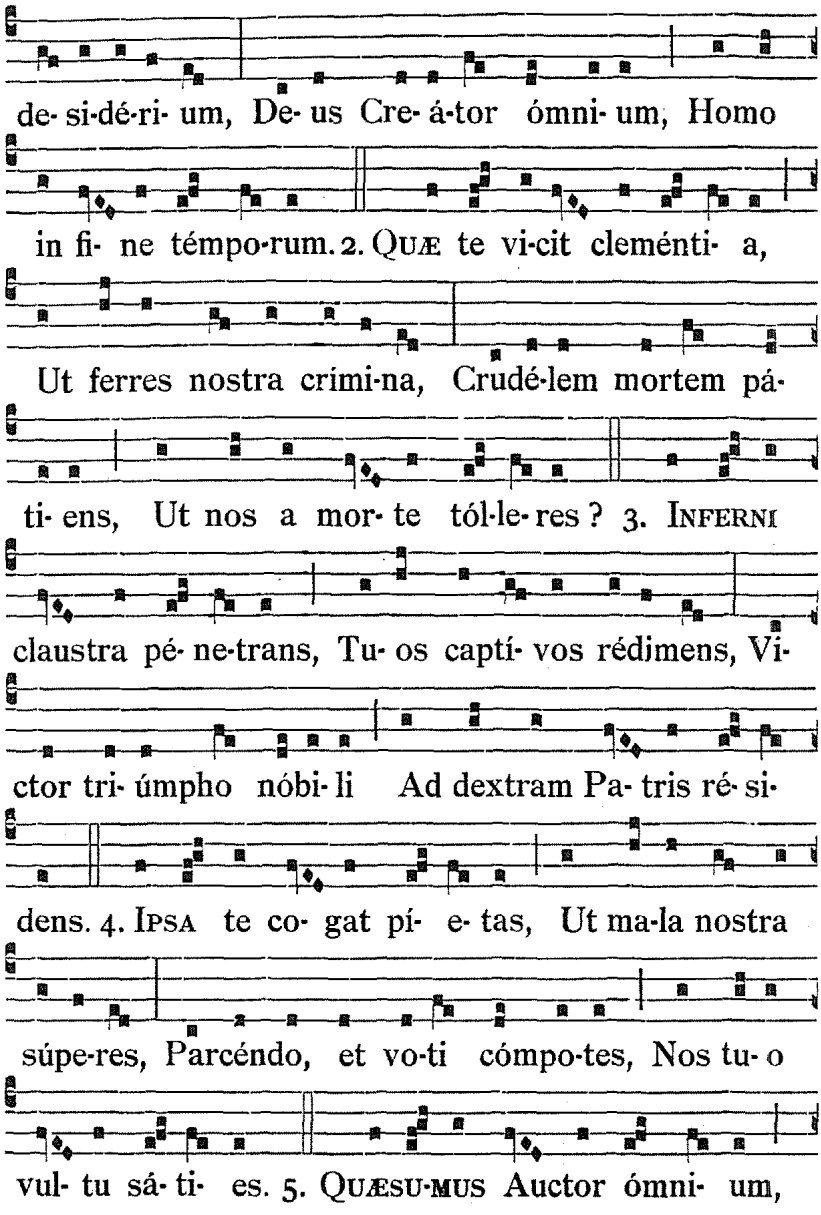


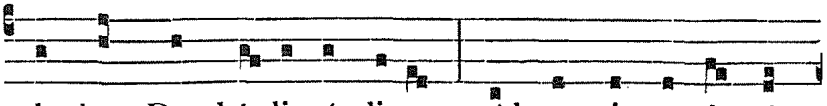
le-lú- ia.

Hymnus toni iv.

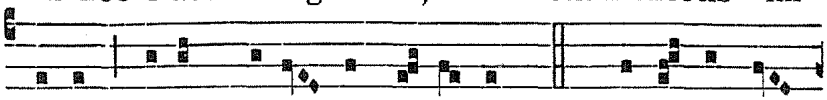


J Esu nostra redémpti- o, Amor et

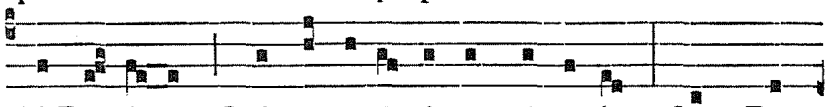

de- si-dé-ri- um, De- us Cre- á-tor ómni- um, Homo
in fi- ne témpo-rum. 2. QUÆ te vi-cit cleménti- a,
Ut ferres nostra crími-na, Crudé-lem mortem pá-
ti- ens, Ut nos a mor- te tól-le- res? 3. INFERNI
claustra pé- ne-trans, Tu- os captí- vos rédimens, Vi-
ctor tri- úmpho nóbi- li Ad dextram Pa- tris ré- si-
dens. 4. IPSA te co- gat pí- e- tas, Ut ma-la nostra
súpe-res, Parcéndo, et vo-ti cómpo-tes, Nos tu- o
vul- tu sá- ti- es. 5. QUÆSU-MUS Auctor ómni- um,



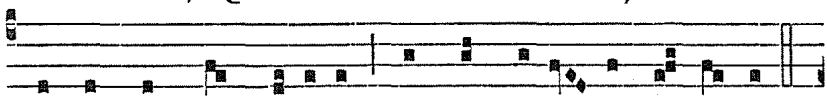
In hoc Paschá- li gáudi- o, Ab omni mortis ím-



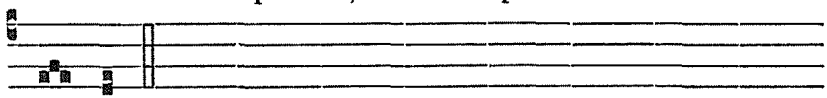
pe-tu Tu- um de-fén-de pó-pu- lum. 6. GLORI- A ti-



bi Dómi- ne, Qui surrexí-sti a mórtu- is, Cum Pa-

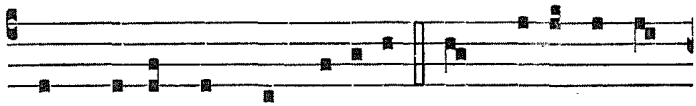


tre et sancto Spí-ri-tu, In sempi-tér-na sæ-cu- la.

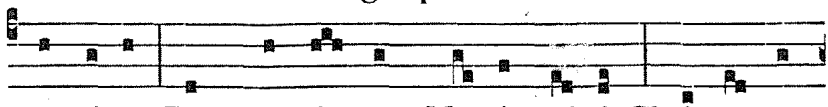


A-men.

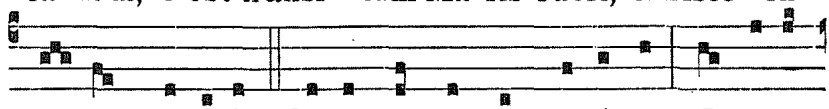
Hymnus toni j.



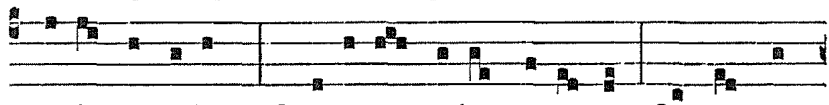
AD cenam Agni próvi-di Et sto-lis albis



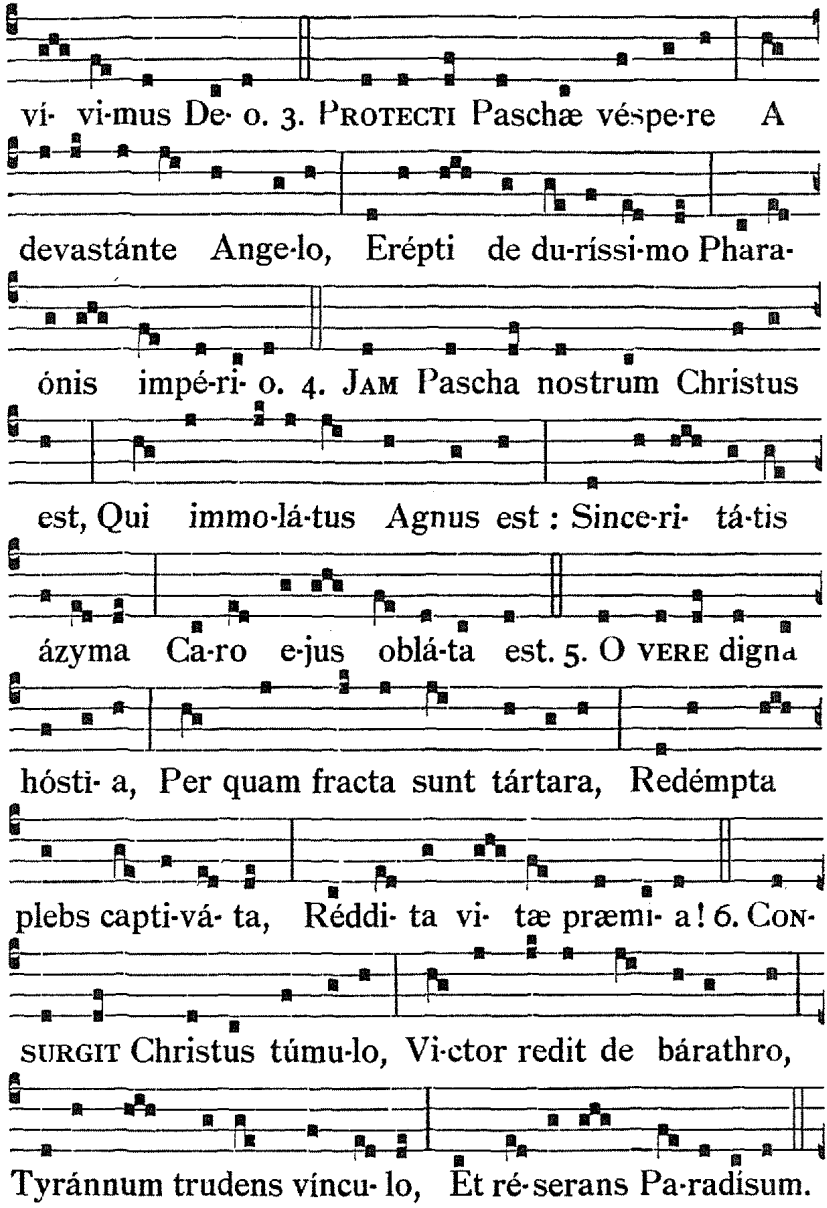
cándi-di, Post tránsi- tum Ma- ris rubri, Christo ca-

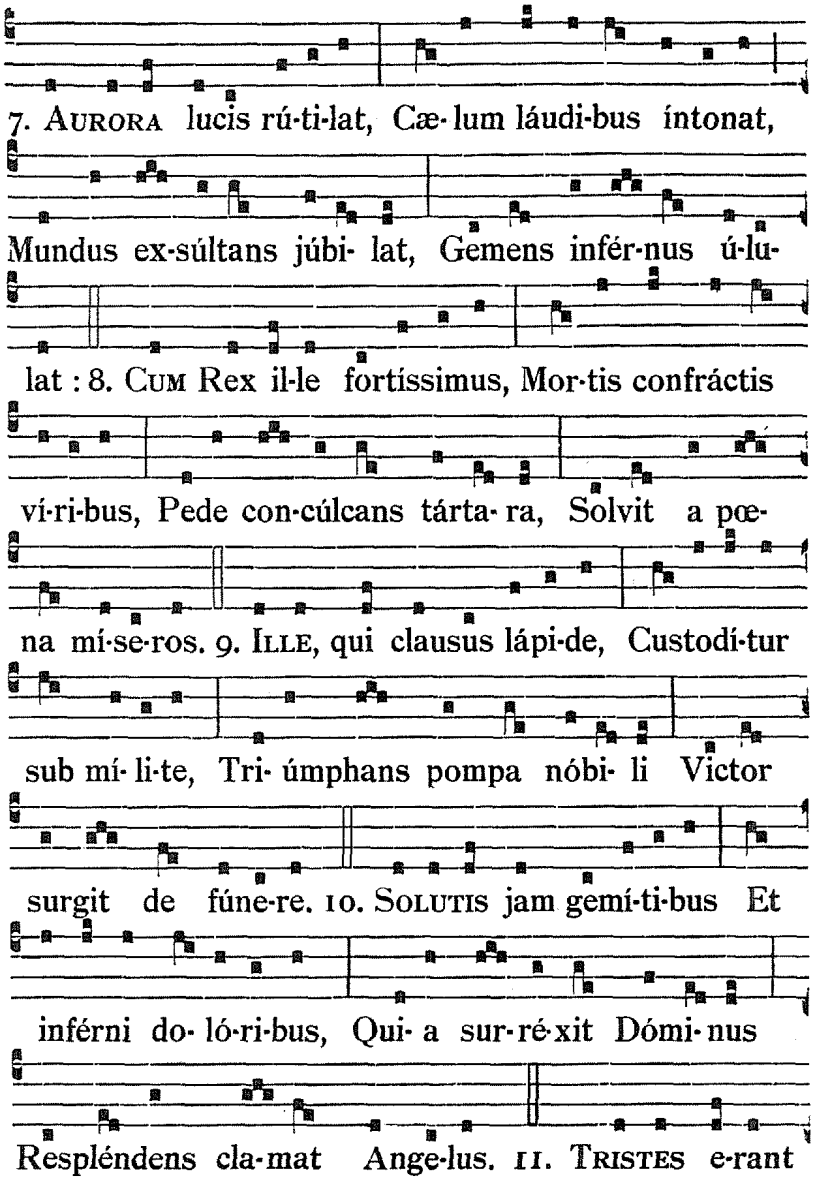


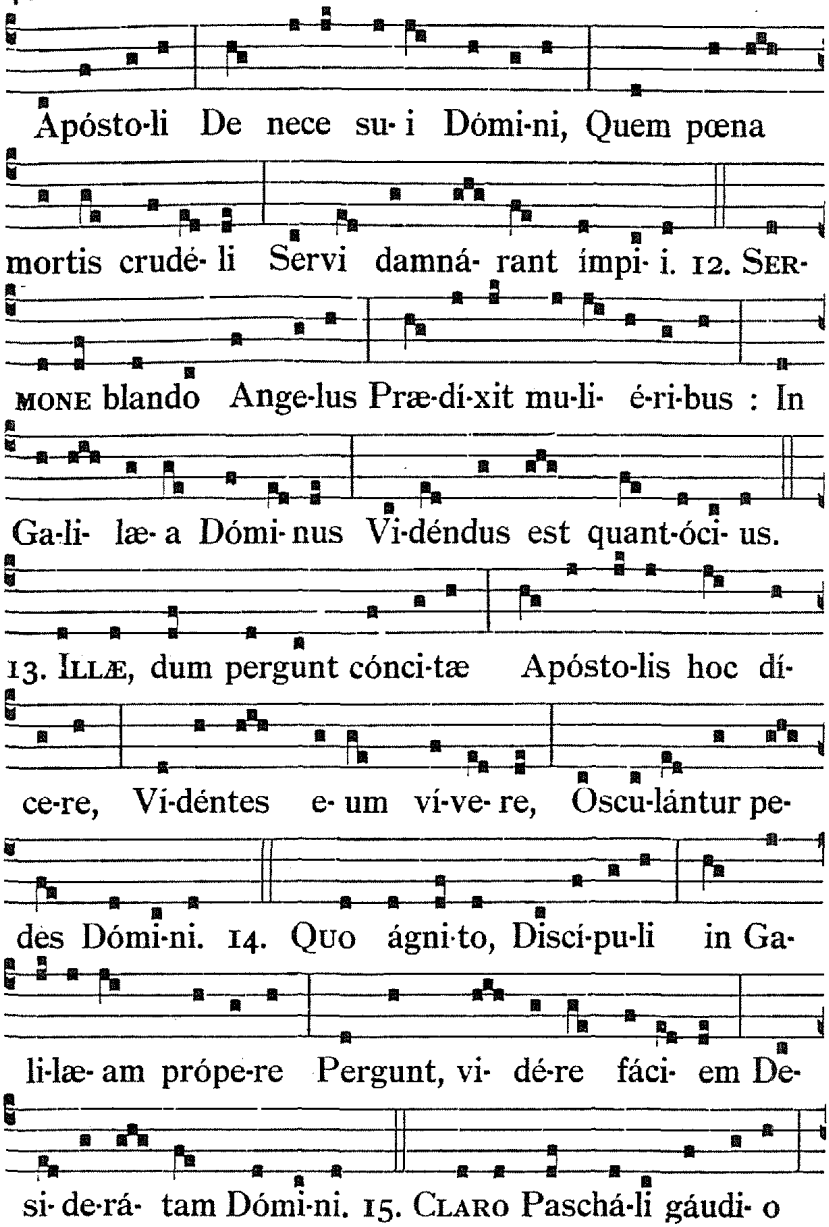
ná-mus príncipi. 2. CUJUS corpus sanctíssimum, In ara

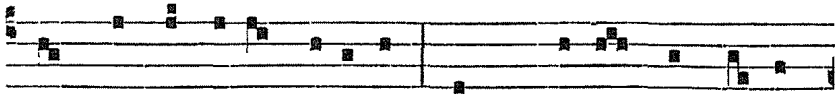


crucis tórridum: Cru- óre e-jus róse- o Gustándo


ví- vi-mus De- o. 3. PROTECTI Paschæ véspe-re A
devastánte Ange-lo, Erépti de du-rissi-mo Phara-
ónis impé-ri- o. 4. JAM Pascha nostrum Christus
est, Qui immo-lá-tus Agnus est : Since-ri- tá-tis
ázyma Ca-ro e-jus oblá-ta est. 5. O VERE digna
hósti- a, Per quam fracta sunt tártara, Redémpta
plebs capti-vá- ta, Réddi- ta vi- tæ præmi- a ! 6. CON-
SURGIT Christus túmu-lo, Vi-ctor redit de bárathro,
Tyránnum trudens víncu- lo, Et ré-serans Pa-radisum.

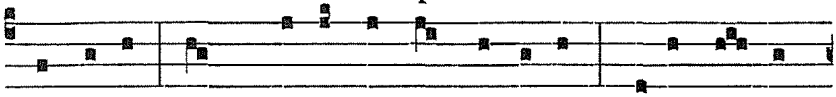

7. AURORA lucis rú-ti-lat, Cæ-lum láudi-bus íntonat,
Mundus ex-súltans júbi- lat, Gemens infér-nus ú-lu-
lat : 8. CUM Rex il-le fortíssimus, Mor-tis confráctis
ví-ri-bus, Pede con-cúlcans tárta- ra, Solvit a pœ-
na mí-se-ros. 9. ILLE, qui clausus lápi-de, Custodí-tur
sub mí- li-te, Tri- úmphans pompa nóbi- li Victor
surgit de fúne-re. 10. SOLUTIS jam gemí-ti-bus Et
inférni do- ló-ri-bus, Qui- a sur-ré-xit Dómi- nus
Respléndens cla-mat Ange-lus. 11. TRISTES e-rant


Apósto-li De nece su- i Dómi-ni, Quem pœna
mortis crudé- li Servi damná- rant ímpi- i. 12. Ser-
mone blando Ange-lus Præ-dí-xit mu-li- é-ri-bus : In
Ga-li- læ- a Dómi- nus Vi-déndus est quant-óci- us.
13. Illæ, dum pergunt cónci-tæ Apósto-lis hoc dí-
ce-re, Ví-déntes e- um ví-ve- re, Oscu-lántur pe-
des Dómi-ni. 14. Quo ágni-to, Discí-pu-li in Ga-
li-læ- am própe-re Pergunt, vi- dé-re fáci- em De-
si- de-rá- tam Dómi-ni. 15. Claro Paschá-li gáudi- o

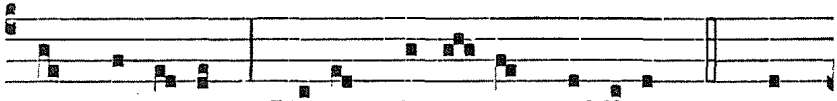


Sol mundo ni-tet rádi- o, Cum Christum jam Apó-

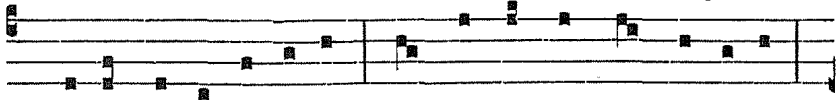
sto- li Vi-su cernunt corpóre- o. 16. OSTENSA si-bi



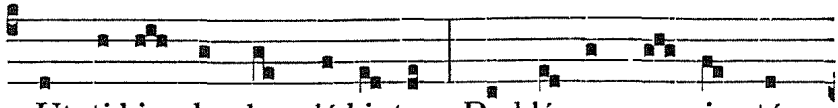
vúlne-ra, In Christi carne fúlgi-da, Resurre- xís-



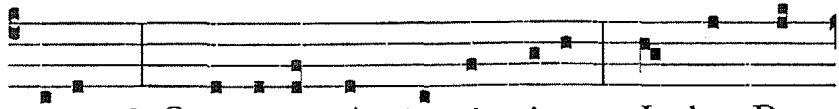
se Dómi- num Voce fa-tén-tur públi-ca. 17. REX



Christe clementíssime, Tu corda nostra póssi-de:

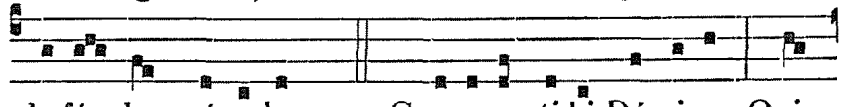


Ut ti-bi laudes dé-bi- tas Reddámus omni tém-

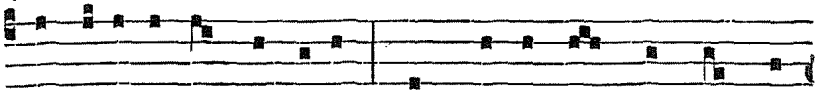


pore. 18. QUÆSUMUS, Auctor ómni- um, In hoc Pa-

schá-li gáudi- o, Ab omni mortis ímpe- tu Tu-um



de-fén-de pópu-lum. 19. GLORI- A ti-bi Dómine, Qui



surrexísti a mórtu- is, Cum Patre et sancto Spí-

ri- tu, In sempi-tér-na sæcu-la. A-men.

In fine Processionis dicatur :

℣. Resurréxit Dóminus, allelúia ℣. ℟. Sicut dixit vobis, allelúia. ℣

Orémus. ℣ Oratio.

DEUS, qui hodiérna die per Unigénitum tuum, æternitátis nobis áditum, devícta morte, reserásti : vota nostra, quæ præveniéndo aspíras ℣ étiam adjuvándo proséquere : Per eúmdem Christum Dóminum nostrum ℣ ℟. Amen.

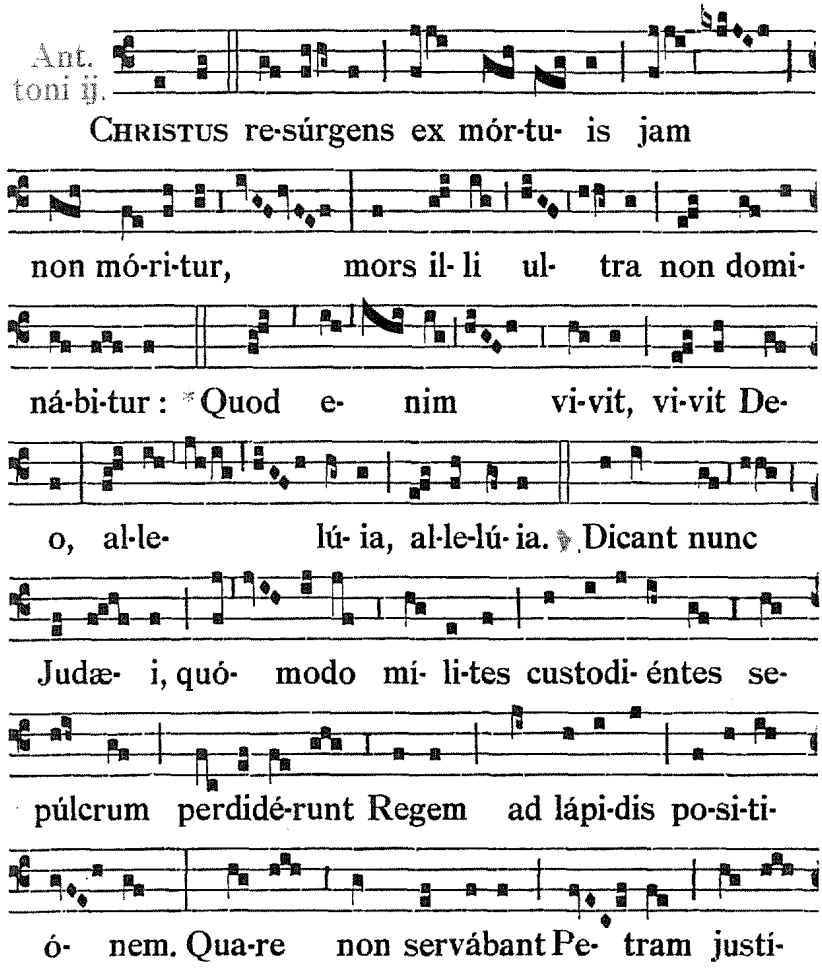
AD PROCESSIONEM IN VESPERIS.

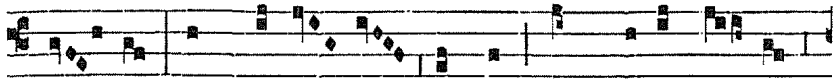
In die sancto Paschæ, et duobus diebus sequentibus, dum Oratio in Vesperis dicitur, Thuriferarius in Sacristiam vadens, deposito thuribulo, Crucem a Sacrista præparatam accipiat ; et in Chorum ante gradus Presbyterii veniat. Dicta Oratione, et responso **Amen.**, Cantores immediate incipiant Antiphonam **Christus resúrgens.**, et Conventu eam prosequente, egrediatur Processio de Choro in Ecclesiam laicorum, hoc ordine : Primo procedant Ceroferarii, et in medio eorum Cruciferarius, qui omnes sint in albis ; postea Conventus, junioribus præcedentibus ; ultimo Prior cum Libello processionali.

Cum autem Ministri prædicti exierint, Cruciferarius collocet se inter utrumque Chorum in medio a parte juniorum, et juxta eum Ceroferarii hinc et inde stantes

versis vultibus ad Altare, et vultu Crucifixi verso ad Conventum. Ceteri vero Fratres ordinent se, sicut in Choro, versis vultibus ad invicem; ultimo stet Prior inter utrumque Chorum.

Finita Antiphona, duo Fratres cantent ℣. **Dicant nunc Judæi.**, et Chorus resumat: **Quod enim.**, etc.





ti- æ? Aut sepúl- tum reddant, aut resurgén-tem

adó- rent nobíscum, di- céntes : * Quod.

Finita post Versum resumptione, qui dicunt Versiculos, dicant Versiculum sequentem :

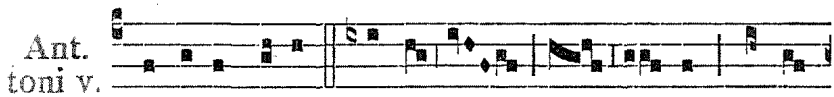
℣. Dícite in natiónibus, allelúia ℣.
℟. Quia Dóminus regnávit a ligno, allelúia ℣.

Et Prior subjungat :

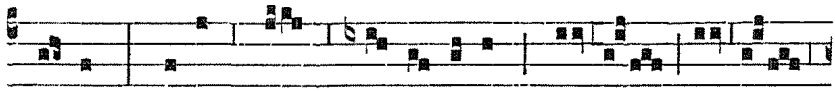
Orémus.

DEUS, qui pro nobis Fílium tuum Crucis patíbulum subíre voluísti, ut inimíci a nobis expélleres potestátem ℣. concéde nobis fámulis tuis, ut resurrectiónis grátiam consequámur : Per eúmdem Christum Dóminum nostrum. ℟. Amen.

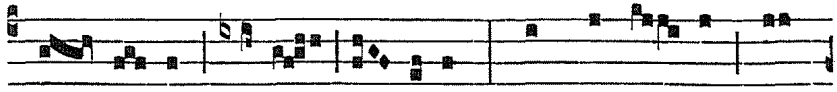
Postea Cantores incipiant Antiphonam : Regína cæli. Et Fratres, eam prosequendo, revertantur in Chorum eo ordine quo venerunt ; et Ministris ordinantibus se ante gradus Presbyterii modo prædicto, Prior stet ad pulpitum, in quo prima Oratio dicta fuit.



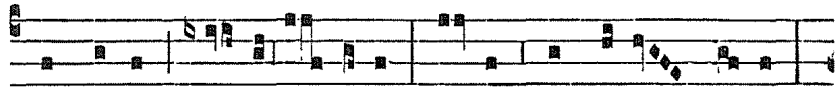
Ant. toni v. REGINA cæli læ-tá- re, alle-



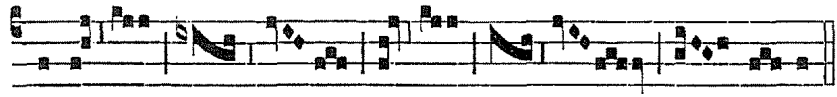
lú- ia : qui- a quem me-ru- ísti por



tá- re, alle- lú- ia, re- surré- xit, jam ascén- dit, sic-



ut di-xit, al-le- lú- ia. O-ra pro nobis De- um,



alle- lú- ia.

Finita Antiphona, qui dicunt Versiculos, dicant:

℣. Ora pro nobis, sancta Dei Génitrix, allelúia ☧

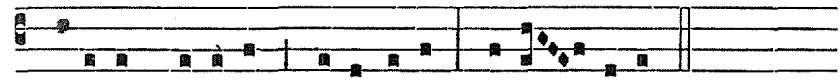
℟. Ut digni efficiámur promissiónibus Christi, allelúia ☧

Et Prior subjungat: Orémus.

GRATIAM tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui Angelo nuntiánte Christi Filii tui Incarnatiónem cognóvimus ☧ per Passiónem ejus et Crucem ad resurrectiónis glóriam perducámur: Per eúmdem Dóminum.... ℟. Amen.

Qua Oratione finita et subjuncto Dóminus vobíscum, dicatur ab illis qui dicunt Versiculos:

Benedi-cámus Dómino, alle-lú- ia, alle- lú- ia.



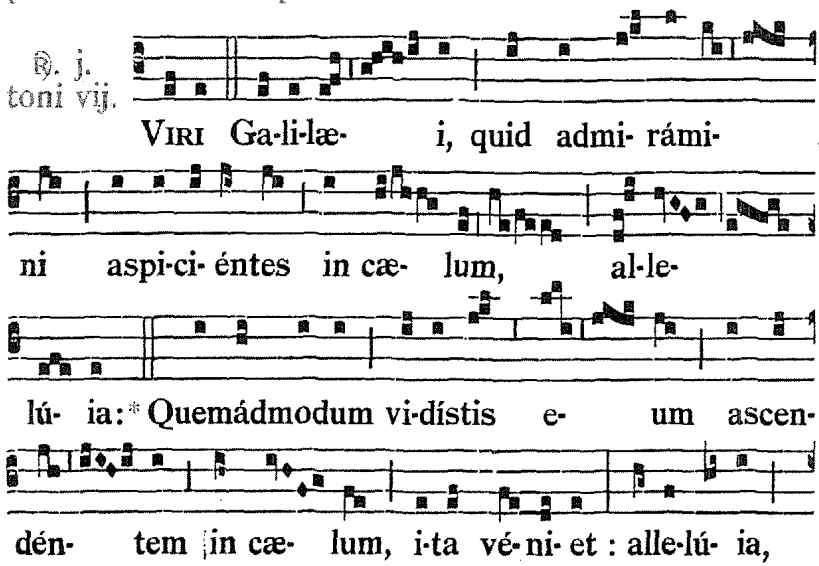
℟. De- o grá-ti- as, alle-lú- ia, alle- lú- ia.

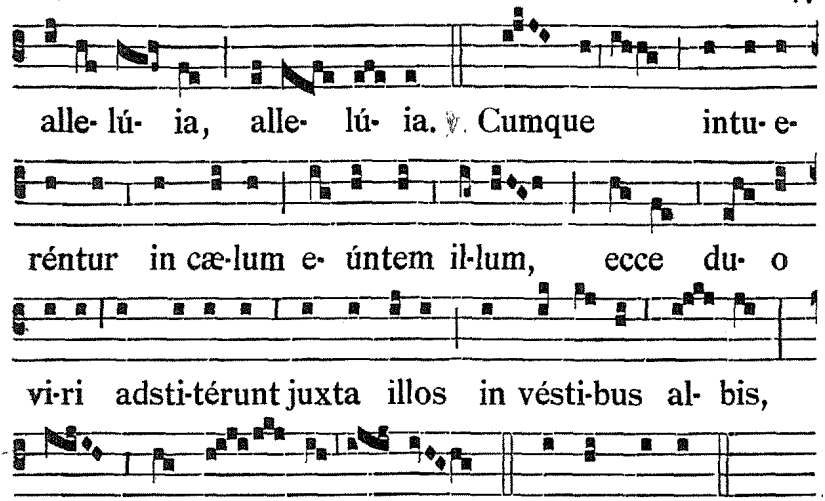
Et hoc modo his tribus diebus Vesperæ terminentur.

IN ASCENSIONE DOMINI

AD PROCESSIONEM.

In die Ascensionis, finita Tertia, Prior cum Cappa serica, Diaconus cum Reliquiis, et Subdiaconus sericis induti, præcedentibus Ceroferariis cum cereis accensis, et Cruciferario cum Cruce in albis ad Altare veniant : et Cantoribus incipientibus ℟. **Viri Galilæi.**, et Conventu illud prosequente, egrediatur Processio hoc ordine : primo præcedat Frater aliquis Clericus in superpelliceo (vel aliquis Conversus, si pauci sint Fratres) cum Aqua benedicta, quam procedendo aspergat ; post eum Ceroferarii cum cereis accensis ; deinde Cruciferarius cum Cruce ; postea reliqui Fratres ordine suo, junioribus præcedentibus ; ultimo Prior cum Diacono a dextris, aliquas Reliquias deferente, et Subdiacono a sinistris, portante Libellum processionalem.



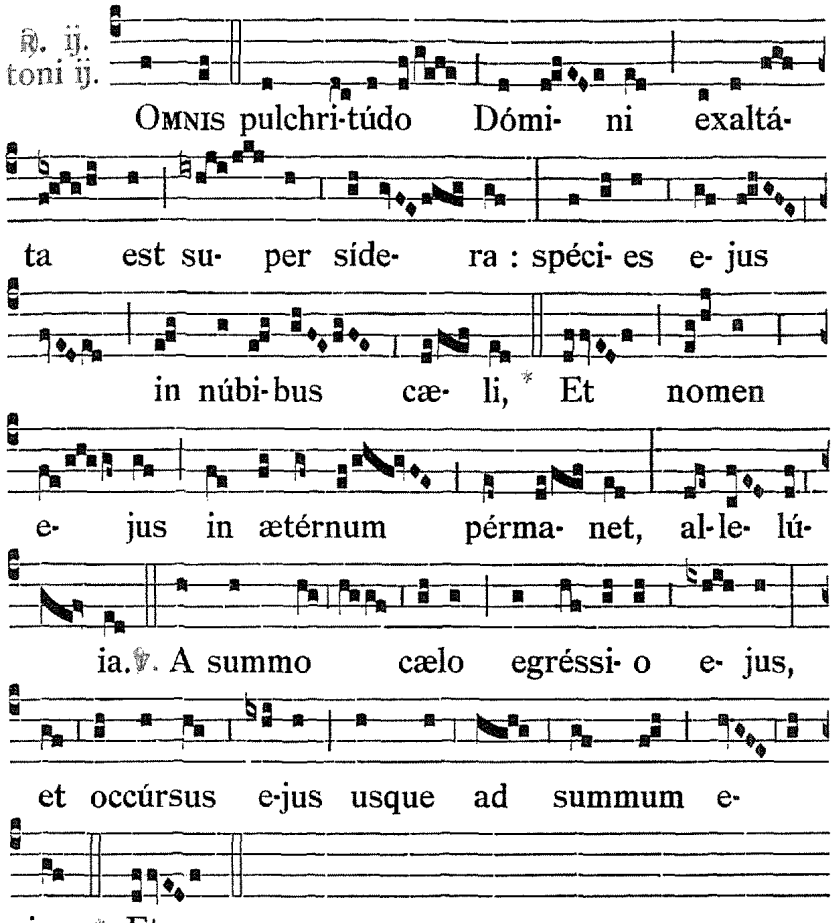


Dum prædictum ℟. cantatur, fiat prima Statio in prima parte Claustri. In unaquaque autem Statione Cruciferarius et Ceroferarii vultus suos et imaginem Crucifixi versos habeant ad Conventum, nisi forte fieret Statio ante exteriorem introitum Ecclesiæ, vel Chori : tunc enim prædicti Ministri vertere debent vultus ad Altare, imagine tamen Crucifixi versa ad Conventum : Prior autem stans ultimo cum Diacono et Subdiacono, vultus suos habeant versos ad Crucem : ceteri Fratres stent semper versis vultibus ad se invicem : deferens vero Aquam benedictam, deposita Aqua ante Crucem, collocet se ultimo loco in Choro suo, si est Clericus ; vel stet aliquantulum retro Crucem, si est Conversus.

Finito prædicto primo Responsorio, cantetur a duobus Fratribus ℣. **Cumque ;** quod etiam observetur in aliis Responsoriis.

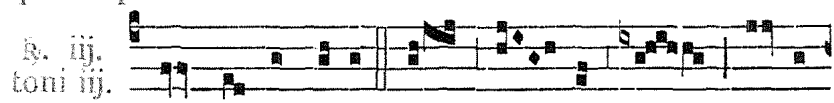
Finita resumptione post Versum, Cantoribus inchoantibus ℟. ij. procedatur ad secundam stationem, quæ fiat in tertia parte Claustri.

℟. ij. toni ij.

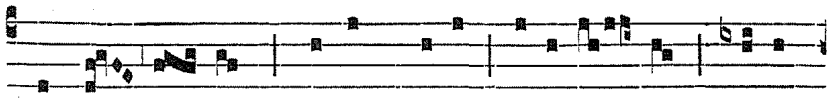


Finita resumptione post ℣., Cantoribus inchoantibus ℟. tertium, procedatur ad tertiam Stationem, quæ fiat in quarta parte Claustri.

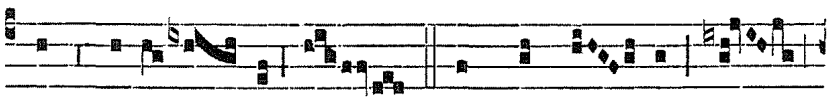
℟. iij. toni iij.



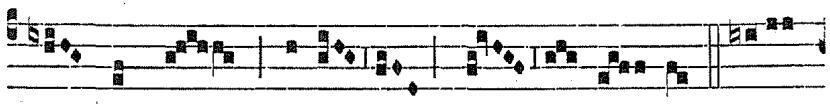
vado ad Pa- trem : et dum assúmptus fú-e-ro



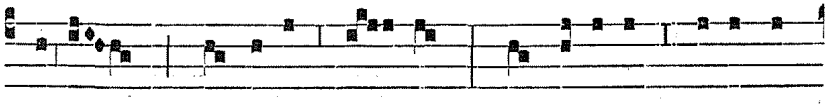
a vo- bis, mittam vobis, alle-lú- ia, Spí-ri-



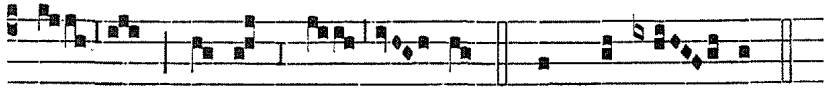
tum ve-ri- tá- tis. ℣. Et gaudé- bit cor



vestrum : alle- lú- ia. ℣. E-



go ro-gábo Pa- trem et á-li- um Parácli-

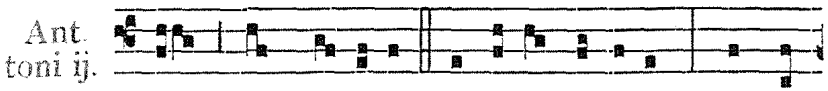


tum da-bit vo- bis. ℣. Et gaudé- bit.

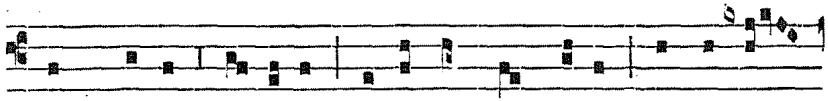
Finita resumptione post Versum, inchoetur ad Introitum Ecclesiæ Antiphona **O Rex glóriæ.**, et Conventu ipsam prosequente, processio Ecclesiam ingrediatur. Fratres intrent Chorum, et eant ad sedes suas ; et qui aquam benedictam portavit, in Sacristiam vadat : Prior vero, et Ministri ordinent se sicut ad aspersionem Aquæ benedictæ consueverunt, Cruciferario tenente Crucem ante gradus Presbyterii.

Ad introitum Ecclesiæ.

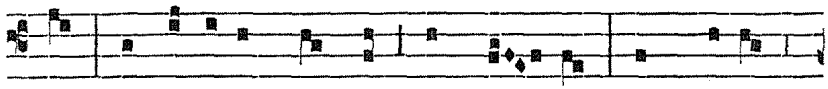
Ant. toni ij.



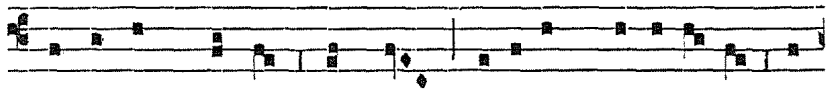
O REX gló- ri- æ, Dómine virtútum, qui tri-



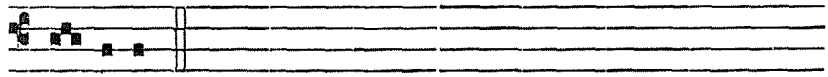
umphá-tor hó-di- e super omnes cælos ascendí-



sti : ne de-re-línquas nos órpha- nos, sed mitte



promíssum Patris in nos Spí-ri-tum ve-ri-tá- tis, al-



le- lú- ia.

Finita Antiphona, Ceroferarii, Cantore eis deferente, dicant ℣. sequentem :

℣. Ascéndit Deus in jubilatióne, allelúia ℟

℟. Et Dóminus in voce tubæ, allelúia ℟

Deinde Prior, absque **Dóminus vobiscum.**, præmisso **Orémus.**, dicat sequentem Orationem ; quæ dum dicitur, Cruciferarius reponat Crucem in loco suo.

Orémus. ℟

Deus, cujus Fílius in alta cælórum poténter ascéndens captivitátem nostram sua duxit virtúte captívam ℟ tríbue, quæsumus, ut dona, quæ suis partícipibus cóntulit, largiátur et nobis : Jesus Christus Fílius tuus Dómi-

nus noster, qui tecum vivit, et regnat per ómnia sæcula sæculórum ℣. ℟. Amen.

Oratione finita, Prior et Ministri in Sacristiam vadant.

Hic ritus et ordo procedendi servetur in omnibus Processionibus, quæ finita Tertia fieri solent, nisi aliter notetur.

IN FESTO

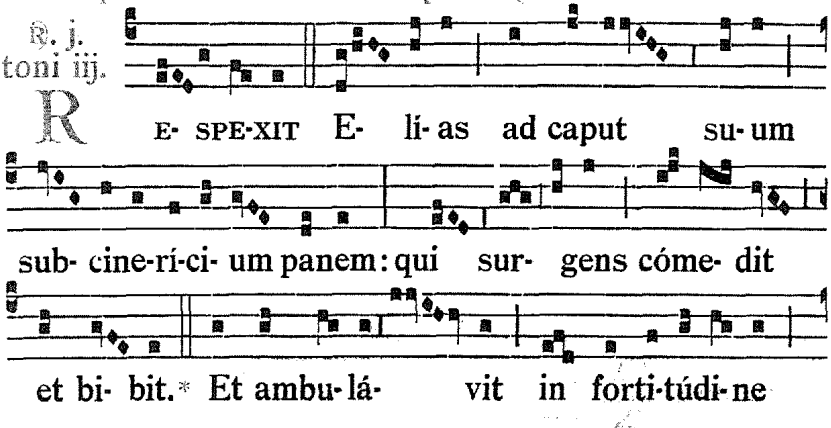
SS. CORPORIS CHRISTI.

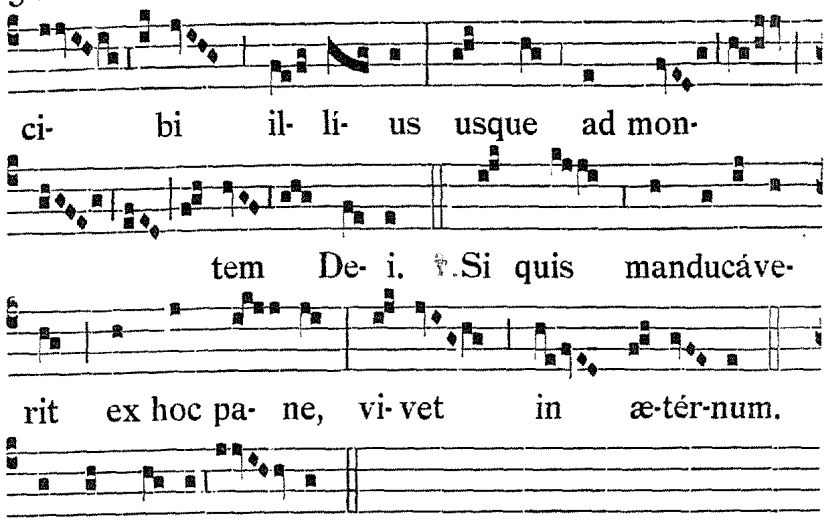
AD PROCESSIONEM.

Finita Tertia, ad Processionem observetur ritus et ordo quoad omnia, prout notatur ad Processionem in Ascensione Domini, pag. 46, et cantentur sequentia Responsoria, Antiph., ℣℣. et Oratio, vel etiam Hymni ejusdem Festi infra notati, secundum consuetudinem Provinciarum, vel Conventuum.

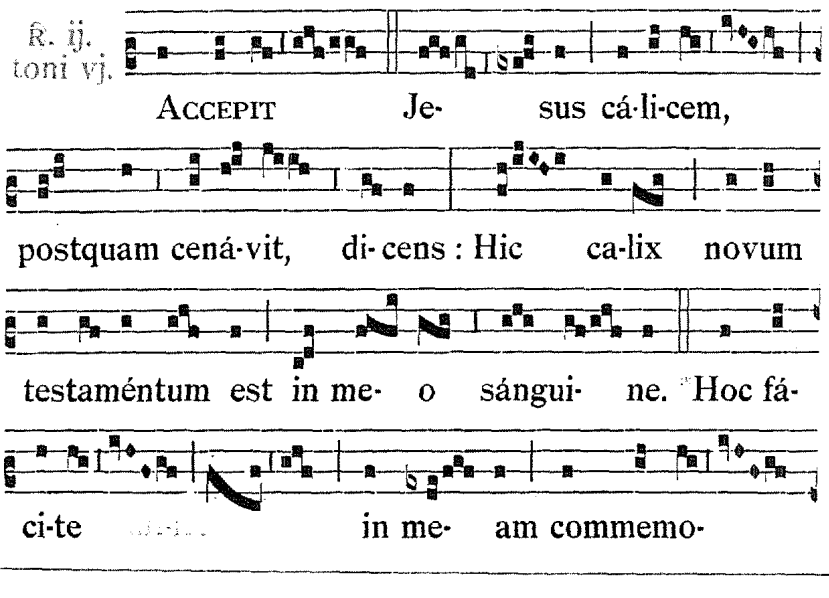
Et quando defertur SS. Sacramentum, servetur ritus infra scriptus ut in Dominica tertia mensis.

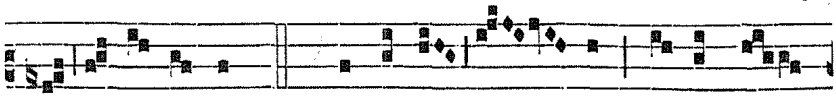
Ad primam Stationem in prima parte Claustri.



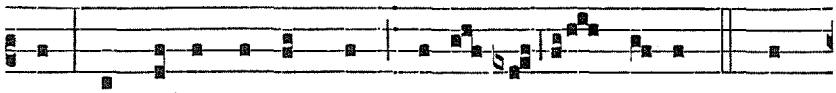


Ad secundam Stationem, in tertia parte Claustri.





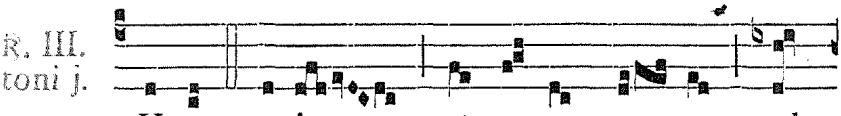
ra- ti- ó-nem. ℣. Memó-ri- a memor e-



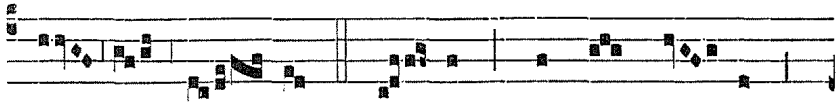
ro, et tabéscet in me áni- ma me- a. * Hoc

fá-ci-te.

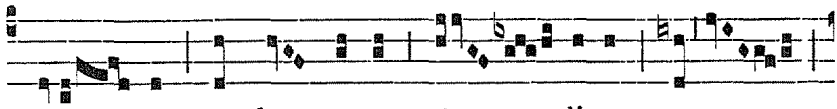
Ad Tertiam Stationem, in quarta parte Claustri.



℟. III. toni j. UNUS panis, et u-num cor- pus mul-

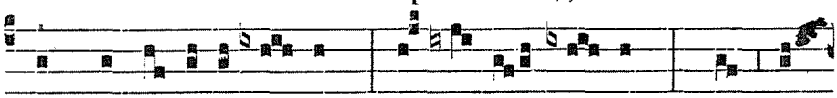


ti su- mus, * Omnes qui de u- no

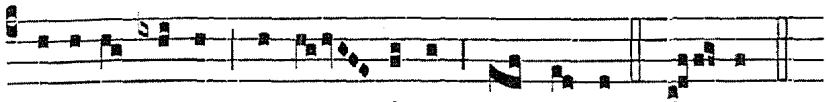


pa- ne, et de uno cá- li-ce par-

ti- ci-pá- mus. ℣. Parásti



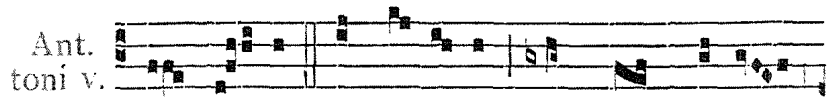
in dulcé-dine tu- a páupe-ri De- us: qui ha-



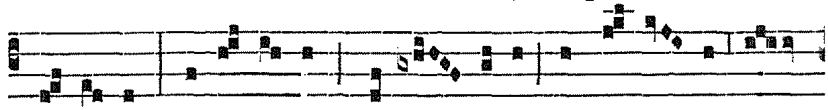
bi-táre fa-cis unánimes in domo. Omnes.

Ad introitum Ecclesiæ.

Ant. toni v.

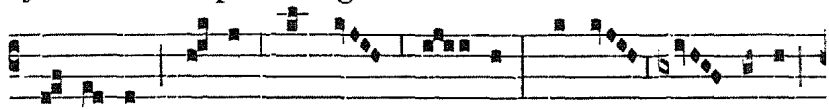


O SACRUM convívium, in quo Christus

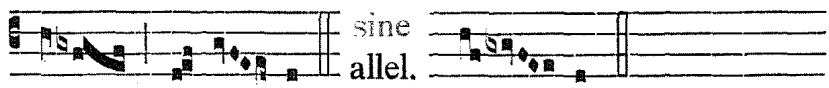


súmitur: recólitur memória Passiónis e-

jus: mens implétur grátia: et futúræ



glóriæ nobis pignus datur, allelúia,



alleluia. datur.

℣. Panem cæli dedit eis, allelúia ℣.
℟. Panem Angelórum manducávit homo, allelúia ℣.

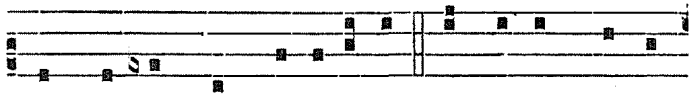
Orémus. ℣.

DEUS, qui nobis sub Sacraménto mirábili Passiónis tuæ memóriam reliquísti: tríbue, quæsumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári ℣. ut redemptiónis tuæ fructum in nobis júgiter sentiámus: Qui vivis et regnas per ómnia sæcula sæculórum. ℣. ℟. Amen.

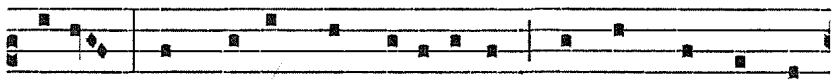
AD PROCESSIONEM GENERALEM.

In festo Sacratissimi Corporis Christi, cum Fratres processerint ad generalem Processionem, poterunt de Hymnis ejus festi cantare ad libitum, et de aliis Hymnis, sicuti fuerit expediens, superaddere secundum Cantoris dispositionem.

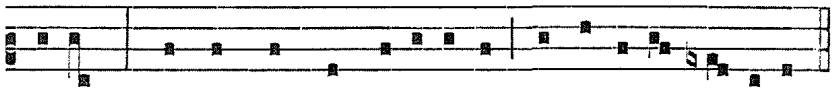
Hymnus toni iij.



PANGE lingua glo-ri- ó-si Córpo-ris mysté-



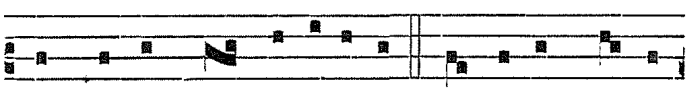
ri- um, Sangui-nisque pre-ti- ó-si, Quem in mundi pré-



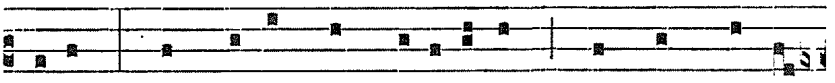
ti- um Fructus ventris generó-si Rex effúdit génti- um.

Cantus alius.

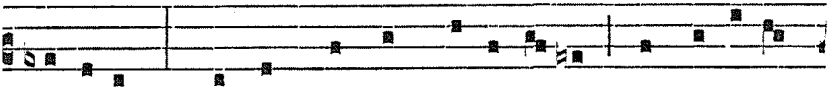
Hymnus toni vj.



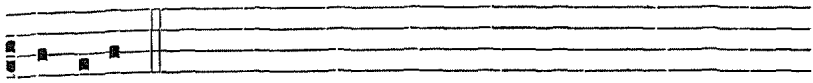
PANGE lingua glo-ri- ó-si Córpo-ris mysté-



ri- um, Sangui-nísque pre-ti- ó-si, Quem in mundi



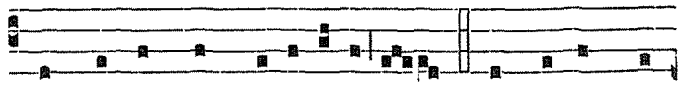
pré-ti- um Fructus ventris gene-ró- si Rex effúdit



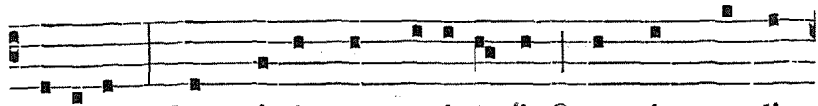
génti- um.

Cantus alius.

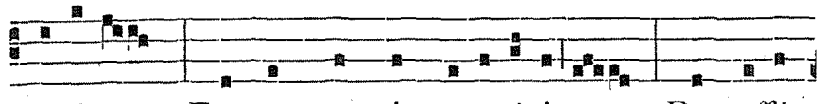
Hymnus toni v.



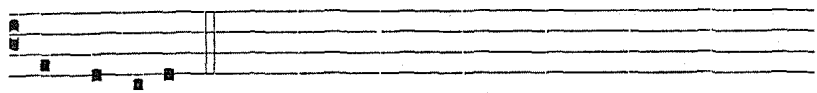
PANGE lingua glori- ó-si Córpo-ris my-



sté-ri- um, Sangui-nísque pre-ti- ó- si, Quem in mundi



pré-ti- um Fructus ventris generósi Rex effú-



dit génti- um.

NOBIS datus, nobis natus Ex intácta Vírgine, Et in mundo conversátus, Sparso verbi sémine, Sui moras incolátus Miro clausit órdine.

IN suprémæ nocte Cenæ, Recúmbens cum frátribus, Observáta lege plene Cibis in legálibus, Cibum turbæ duodénæ Se dat suis mánibus.

VERBUM caro panem verum Verbo carnem éfficit, Fitque Sanguis Christi merum, Et si sensus déficit, Ad firmándum cor sincérum Sola fides súfficit.

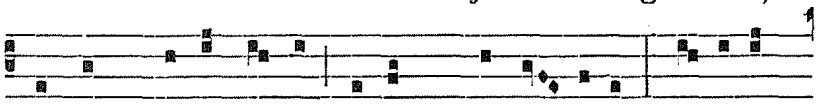
TANTUM ergo Sacraméntum Venerémur cérnui: Et antíquum documéntum Novo cedat rítui: Præstet fides suppleméntum Sénsuum defectui.

GENITORI, Genitóque Laus et jubilátio, Salus, honor

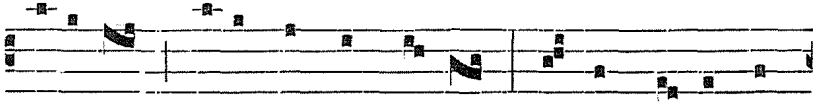
virtus quoque, Sit et benedíctio : Procedénti ab utróque Compar sit laudátio. Amen.

Hymnus toni vij.

SACRIS so-lémni- is juncta sint gáu-di- a,

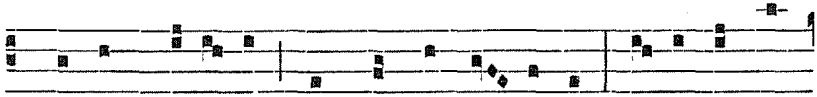


Et ex præcórdi- is sonent præcó- ni- a : Re-cédant

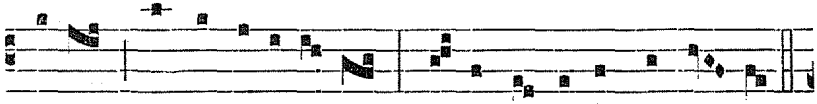


vé-te-ra, Nova sint ómni- a, Corda, vo-ces et

ópe- ra. 2. NOCTIS recó-li- tur Cena novís- sima, Qua

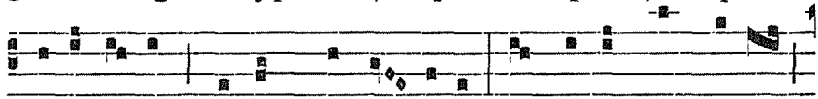


Christus crédi- tur Agnum et á- zyma De-dísse frá-

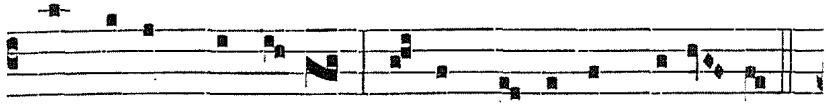


tribus, juxta legí-ti-ma Priscis indúlta Pátri- bus.

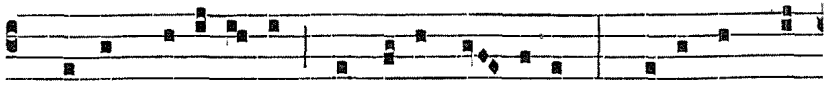
3. POST agnum typi- cum, explétis e- pu-lis, Corpus



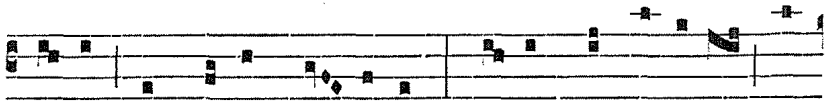
Domí-ni-cum da-tum Discí- pu-lis, Sic to-tum ómnibus,



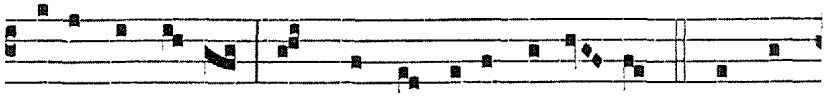
quod to-tum síngu- lis, E- jus fa- témur máni- bus.



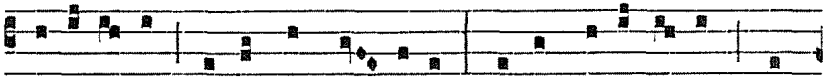
4. DEDIT fragí- li-bus córporis fér- cu-lum : Dedit et trí-



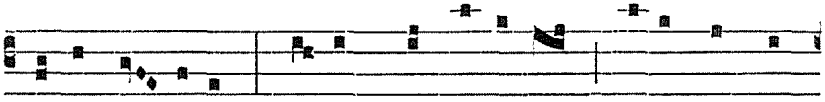
sti-bus sángui-nis pó- cu-lum, Di-cens : Accí-pi-te quod



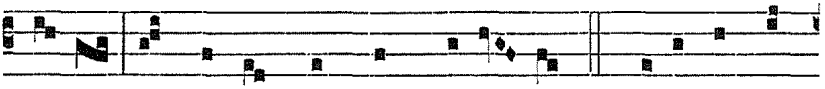
trado váscu- lum, Omnes ex e- o bi-bi- te. 5. SIC sa-



cri- fi-ci- um istud instí- tu- it, Cu-jus offi-ci- um com-



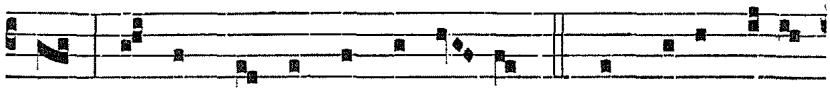
mítti vó- lu- it So- lis Presby-te-ris, quibus sic cón-



gru- it Ut sumant, et dent ce-te- ris. 6. PANIS angé-

li- cus fit panis hó- minum : Dat panis cæli- cus figú-

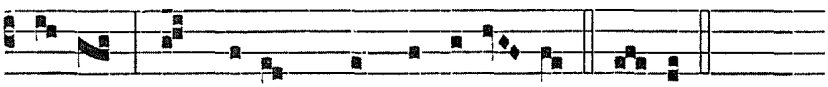
ris tér-minum : O res mi-rábi-lis : mandúcat Dómi-



num Pauper, servus, et húmi- lis ! 7. Te trina Dé- i-

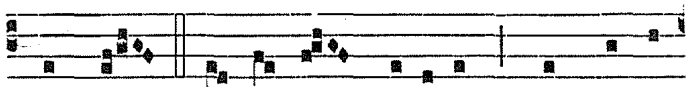
tas únaque pó-scimus : Sic nos tu ví-si- ta, sic-ut

te có- limus : Per tu- as sémi-tas duc nos, quo tén-

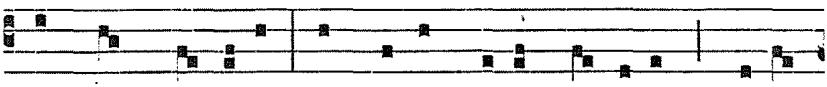


di-mus, Ad lucem quam inhábi- tas. A-men.

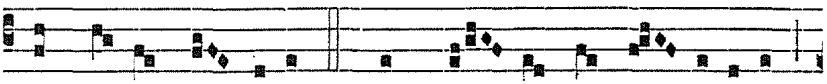
Hymnus toni viij.



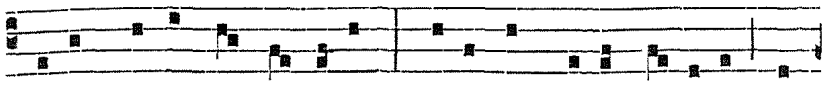
Verbum su-pérnum pródi- ens, Nec Patris



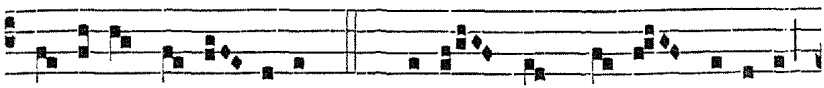
linquens déxteram, Ad opus su- um éx-i- ens, Venit



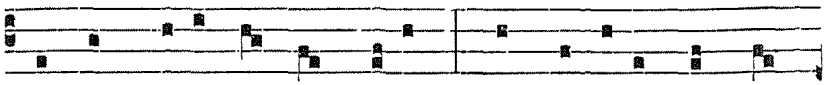
ad vi- tæ vé-speram. 2. In mor- tem a di- scípulo



Su- is tradéndus æmu-lis, Pri- us in vitæ férculo Se



trá- didit disci- pu-lis. 3. QUIBUS sub bi-na spéci- e



Carnem dedit et sánguinem: Ut dúpli-cis substán-

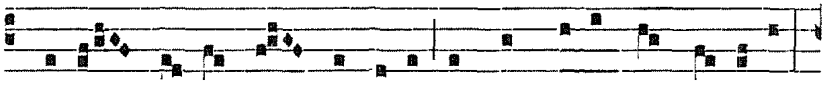
ti- æ Totum cibá-ret hó- minem. 4. SE na- scens de-

dit sóci- um, Convéscens in e-dú- li- um, Se móri-

ens in pré- ti- um, Se regnans dat in præ-mi- um.

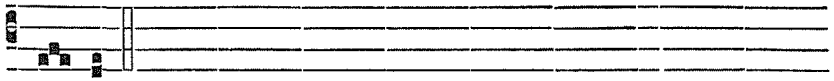
5. O SA- LUTA-RIS Hósti- a, Quæ cæli pandis ósti- um:

Bella premunt hostí- li- a, Da ro-bur, fer auxí- li- um.



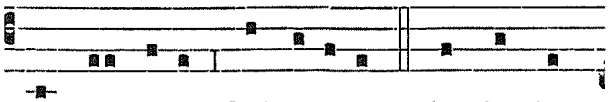
6. UNI, tri-nóque Dómino Sit sempitérna gló-ri- a:

Qui vitam sine término Nobis donet in pá-tri-a!

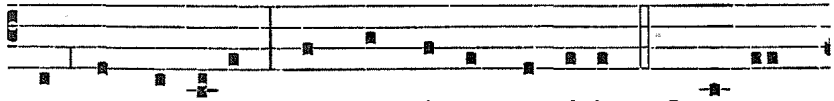


Amen.

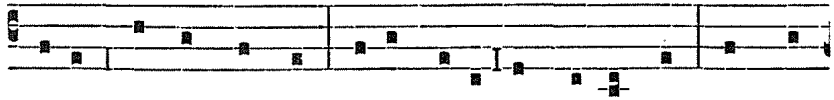
Sequentia toni vij. et viij.



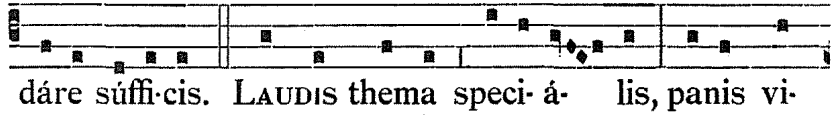
LAUDA Si-on Salvatórem, lauda du-



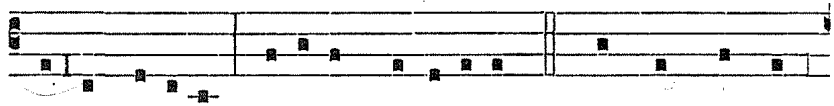
cem et pastórem, in hymnis et cánticis. QUANTUM



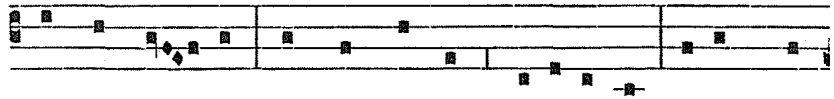
potes, tantum aude, qui-a major omni laude, nec lau-



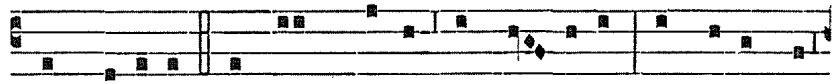
dáre súffi-cis. LAUDIS thema speci-á- lis, panis vi-



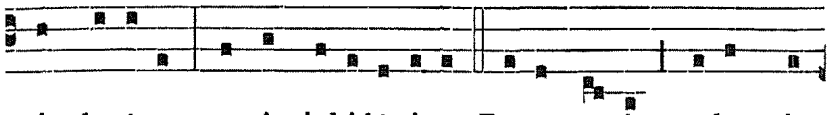
vus et vi-tá-lis hódi-e propóni-tur. QUEM in sacræ



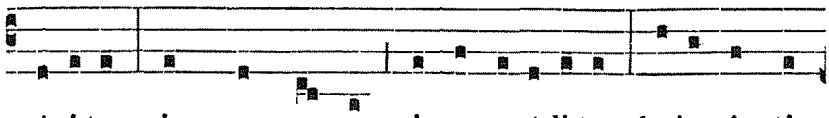
mensa ce-næ, turbæ frátrum du-odénæ datum non



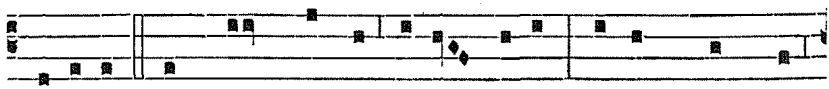
ambí-gitur. SIT laus plena, sit so-nóra, sit jucúnda,



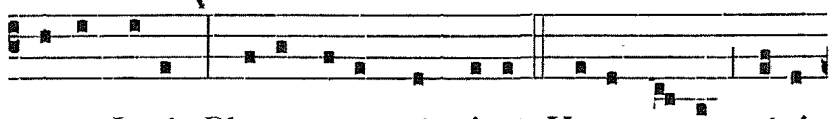
sit decóra mentis jubi-lá-ti- o. Di- es e-nim solémnis



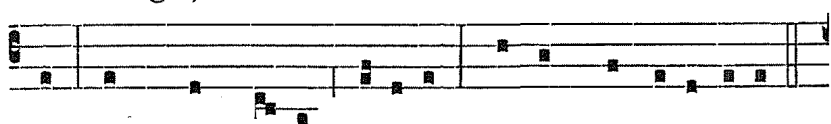
ági-tur, in qua mensæ prima recó-li-tur hujus insti-



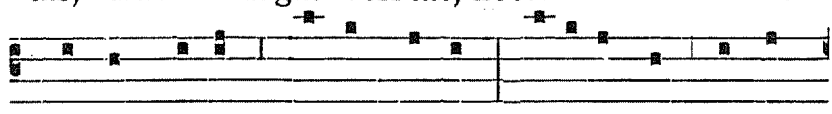
tú-ti- o. In hac mensa novi Regis, novum Pascha



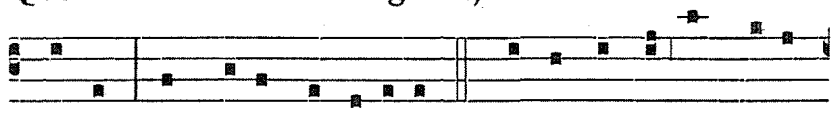
novæ Legis, Phase vetus términat. Vetustatem nóvi-



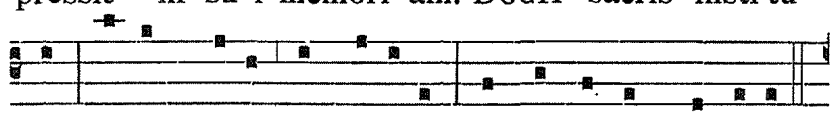
tas, umbram fugat véri-tas, noctem lux e-líminat.



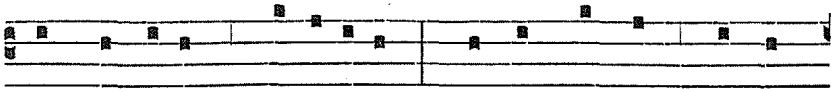
Quod in cena Christus gessit, fa-ci- éndum hoc ex-



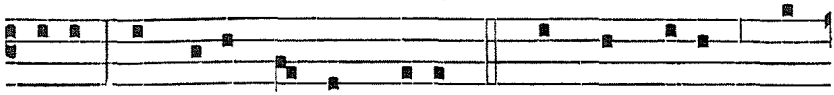
préssit in su- i memóri- am. Docti sacris insti-tú-



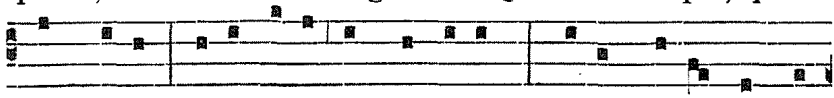
tis, panem, vinum in salú-tis consecrámus hósti- am.



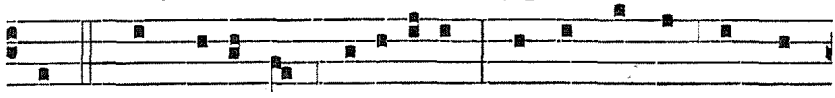
DOGMA datur Christi- ánis, quod in carnem transit



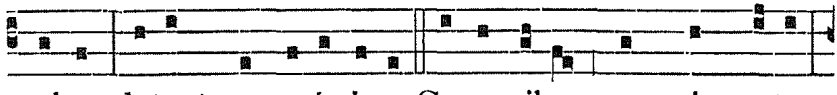
panis, et vinum in sánguinem. QUOD non capis, quod



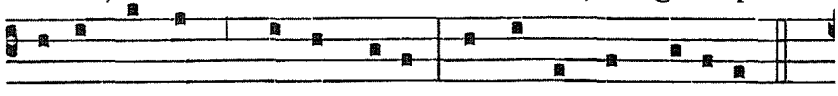
non vides, animósa firmat fides, præter rerum órdi-



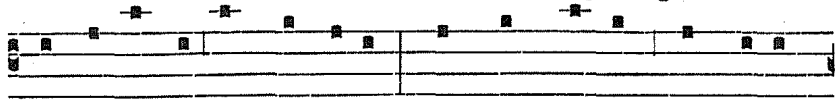
nem. SUB divérsis speci- ébus, signis tantum et non



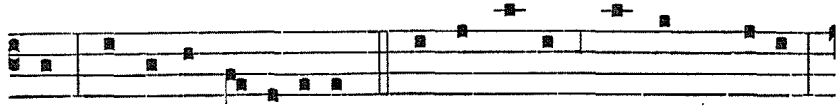
rebus, latent res exími- æ. CARO cibus, sanguis potus :



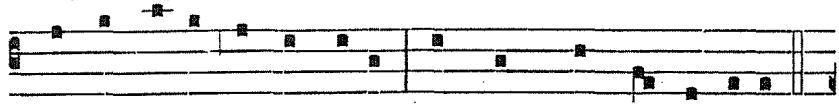
manet tamen Christus totus sub utráque spéci- e.



A SUMENTE non concísus, non confráctus, non diví-

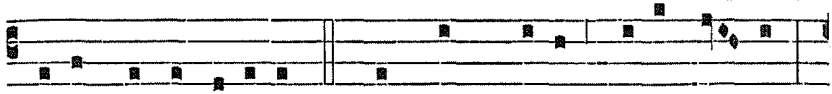


sus, ínteger accípi-tur. SUMIT unus, sumunt mille :



quantum isti, tantum ille : nec sumptus consúmi-tur.

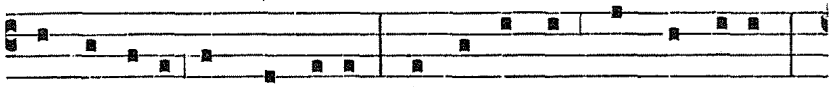
SUMUNT boni, sumunt ma- li, sorte tamen inæquá-li,



vitæ, vel inté-ritus. Mors est malis, vita bo- nis :

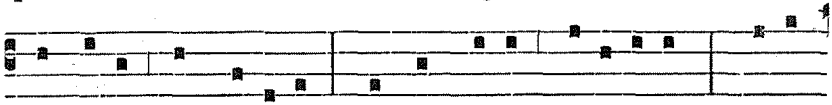
vide paris sumpti- ónis quam sit dispar éxi-tus.

FRACTO demum Sacraménto, ne vacílles, sed meménto, tantum esse sub fragménto, quantum toto tégi-tur.

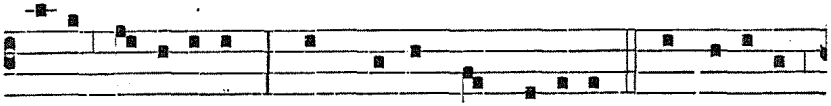


NULLA re- i fit scissúra : signi tantum fit fractúra,

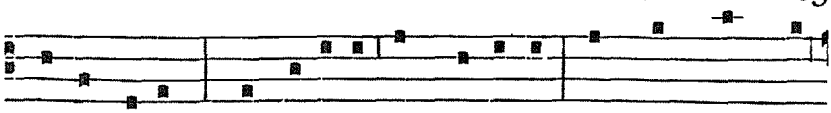
qua nec status, nec statúra signá-ti mi-nú- i-tur. Ec-



CE panis Ange-lórum, factus cibus vi- atórum : vere

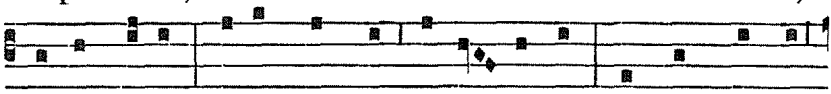


panis fi- li- órum, non mitténdus cánibus. IN figúris

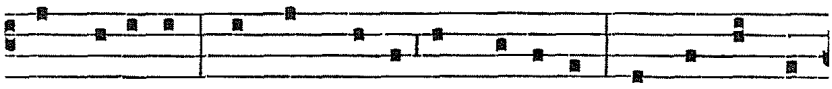


præsigná-tur : cum Isa- ac immo-lá-tur, Agnus Paschæ

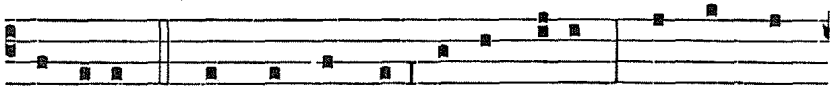
de-pu-tá-tur, da-tur manna Pátribus. BONE Pastor,



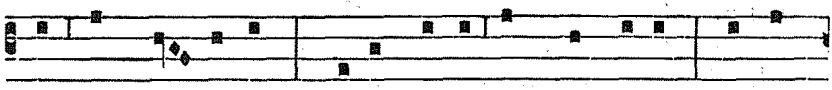
panis vere, Jesu, nostri mi-se- ré-re : tu nos pasce,



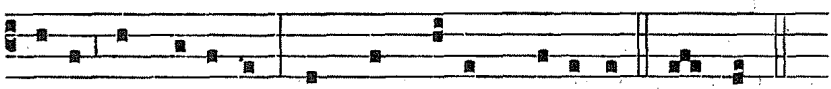
nos tu- é-re, tu nos bona fac vi-dé-re in terra vi-



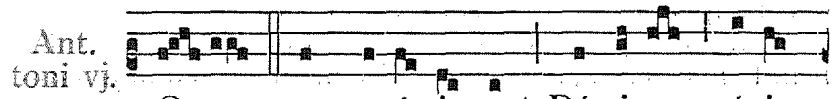
vénti- um. TU, qui cuncta scis et va-les, qui nos pa-



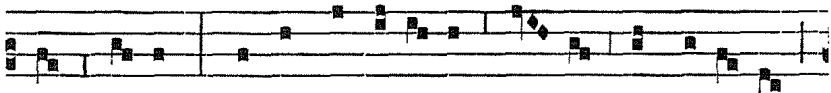
scis hic mor- tá-les : tu- os i-bi commensá-les, cohæ-



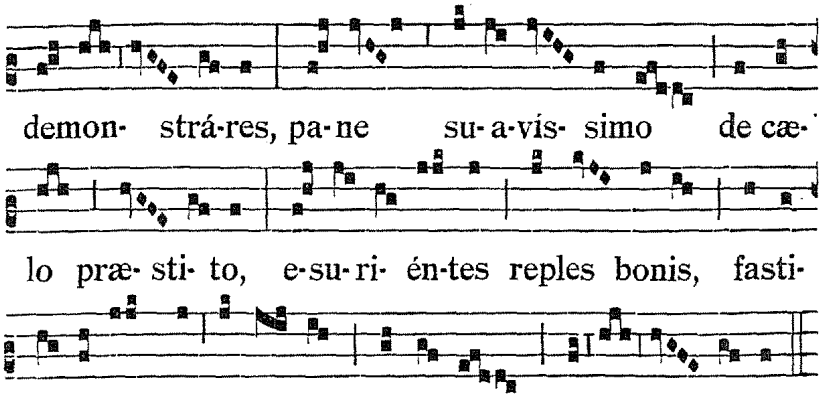
rédes et sodá-les fac sanctórum cí-vi- um. A-men.



O QUAM su- á-vis est Dómine spí-ri-



tus tu- us : qui ut dulcédi-nem tu- am in fi-li- os



IN FESTO

PURIFICATIONIS B. M. V.

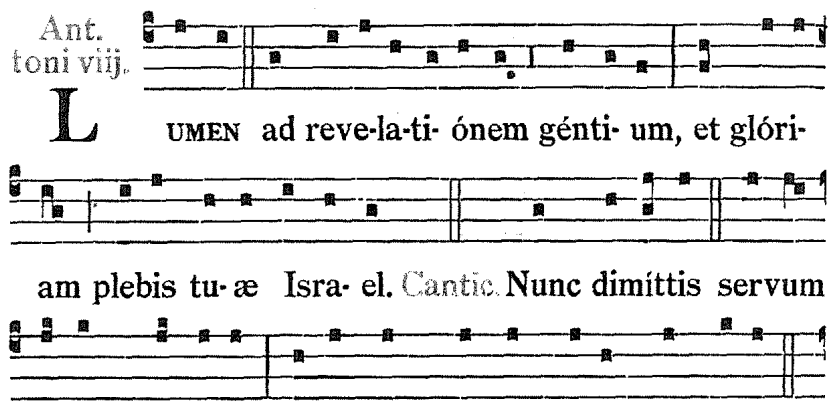
In festo Purificationis, finita Tertia, Prior cum Cappa serica, et Diaconus cum Missali, et Subdiaconus cum Libello Processionali, sericis induti, præcedentibus Acolythis in albis cum cereis accensis, in Chorum veniant; et si Dominica fuerit, Aqua benedicta more solito aspergatur. Finita aspersione Aquæ, vel si Aqua non fuerit aspergenda, postquam in Chorum venerint, Prior stans ante gradus Presbyterii verso vultu ad Altare, Diacono coram ipso tenente librum, candelas a Sacrista super gradus Presbyterii collocatas, ita quod sint ad dexteram benedicentis, benedicat voce mediocri, eo modo quo dicuntur Orationes ad Horas:

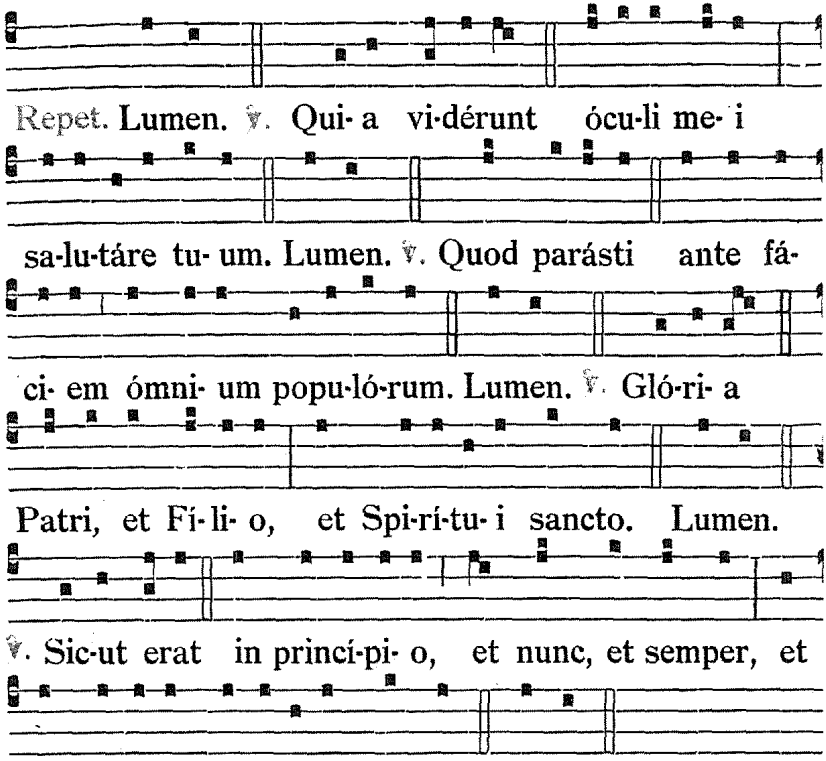
Dóminus vobiscum. ℟. Et cum spi-ri-tu tu- o.

Orémus ℣

OMNIPOTENS sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in Templo sancto tuo suscipiéndum præsentásti ℣ tuam súpplices deprecámur cleméntiam : ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestáre cúpimus, luce accénsas, bene ✠ dícere, et sancti ✠ ficáre, atque lúmine supérnæ benedictiónis accéndere dignéris ℣ quátenus eas tibi Dómino Deo nostro offeréndo, digni, et sancto igne dulcíssimæ charitátis tuæ succénsi, in Templo sancto glóriæ tuæ repræsentári mereámur : Per eúmdem Christum Dóminum nostrum ℣ ℟. Amen.

Finita benedictione aspergat Prior candelas Aqua benedicta. Postmodum Cantor, candelam offerens Priori, incipiat Antiphonam **Lumen ad revelatiónem.**, et Conventus prosequatur ipsam et Canticum **Nunc dimíttis.**, Cantore incipiente singulos versus Cantici, et reincipiente Antiphonam prædictam post singulos Versus, et repetente, prout necesse fuerit, si ipsis completis nondum fuerint expedita quæ ante inchoationem Processionis sunt facienda.





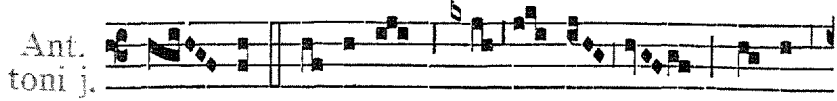
Sacrista vero, postquam Cantor Priori candelam obtulerit, primo candelas Ministris distribuat, deinde Fratribus, incipiens in dextro Choro a superioribus ; et alius Frater, cui ipse innuerit, in sinistro ; postmodum Fratribus Conversis.

Dum Candelæ distribuuntur, qui delaturi sunt Crucem, et Aquam benedictam, accipiant quæ ad eos pertinent.

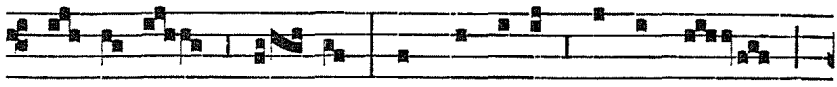
Candelis vero distributis, et terminatis quæ cantanda sunt, incipientibus Cantoribus Antiphonam **Ave, grátia plena.**, egrediatur Processio secundum ordinem et ritum qui in Festo Ascensionis Domini notatus est, pag. **46.**, et cantentur sequentes Antiphonæ, ℣. et Oratio.

Ad primam Stationem in prima parte Claustri.

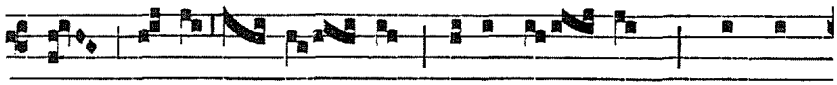
Ant. toni j.



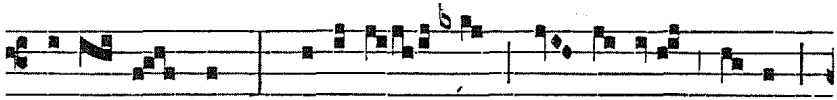
A- VE grá- ti- a ple- na, De- i



Gé- ni-trix Vir- go : ex te enim ortus est

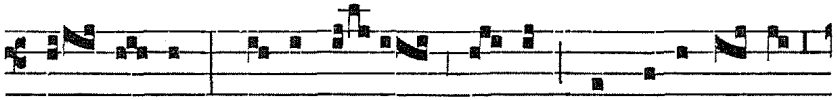


Sol justí- ti- æ, illúmi- nans quæ in

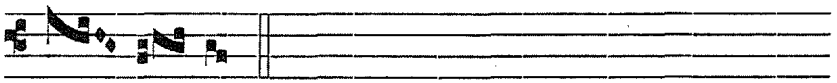


téne-bris sunt. Lætáre, tu sé- ni- or juste,

suscí-pi- ens in ul-nas Libera- tórem animá-rum



no-strá- rum, do-nántem no- bis et resurre-cti-

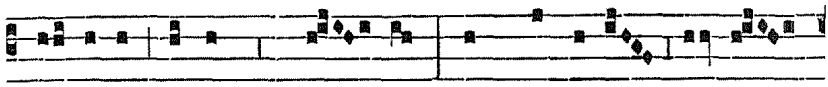


ó- nem.

Ad secundam Stationem in tertia parte Claustri.

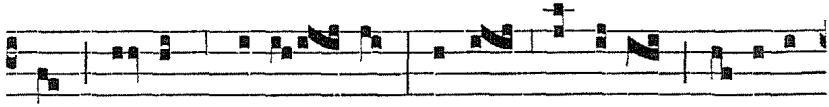
Ant. toni v.

ADORNA thá-lamum tu- um, Si- on, et



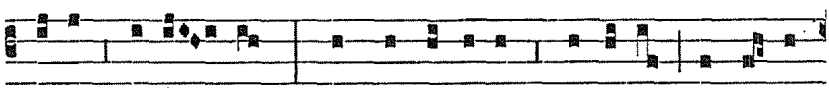
súscipe Regem Chri- stum : ampléctere Ma- rí-

am, quæ est cælé- stis porta : i-psa enim por-

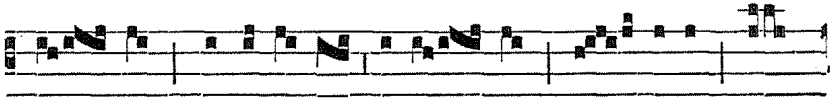


tat Re-gem glóri- æ. Novo lúmine subsístit

Virgo, addúcens in mánibus Fí- li- um ante lucí-

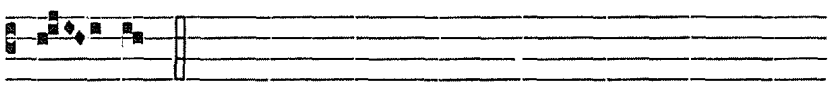


ferum géni- tum, quem accí-pi- ens Síme- on in ulnas



su- as, prædicá- vit pópu- lis Dó- minum e-

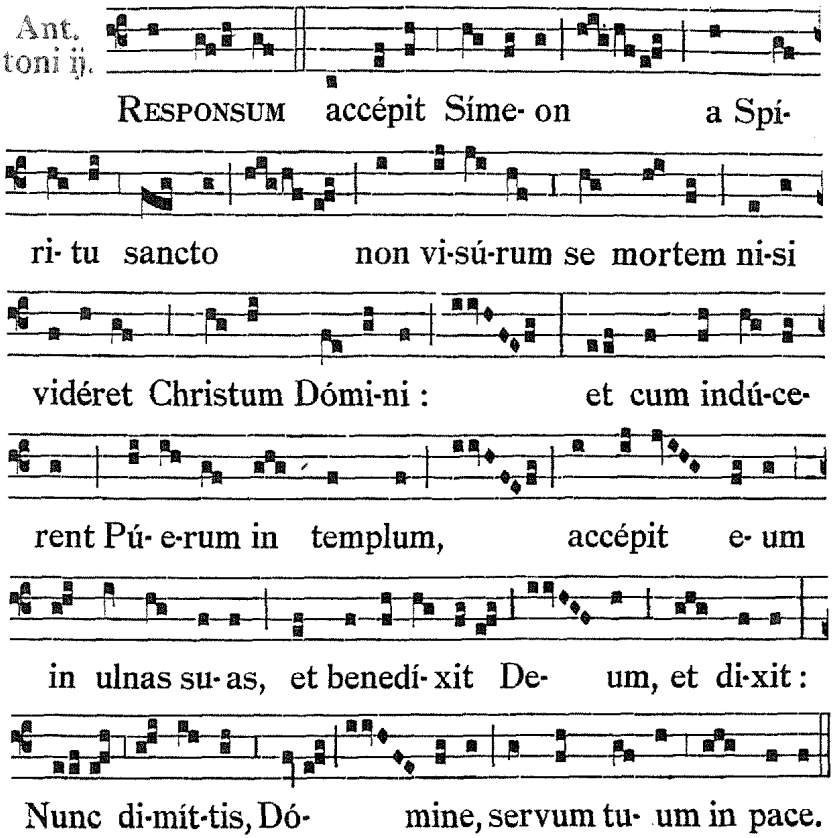
um esse vi- tæ et mortis, et Salva-tó-rem



mun- di.

Ad tertiam Stationem in quarta parte Claustri.

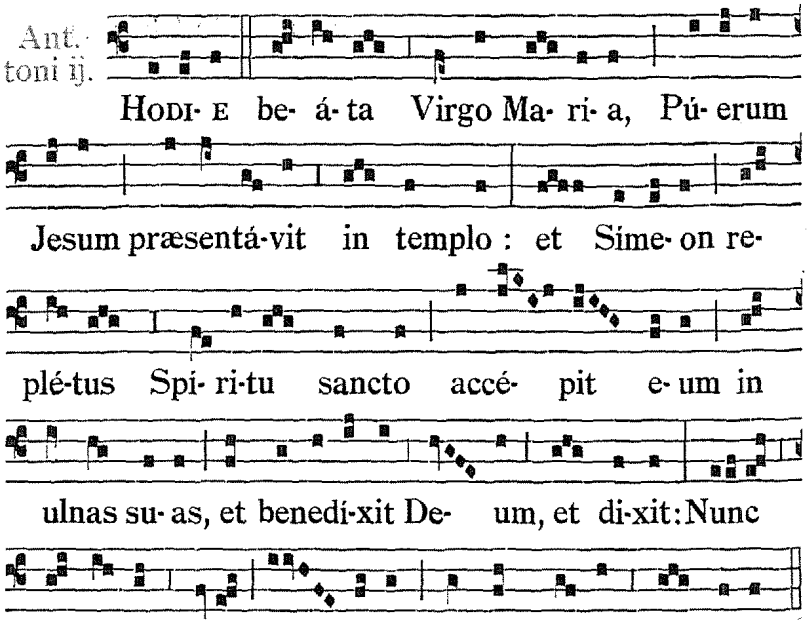
Ant. toni ij.



Ad introitum Ecclesiæ vel Chori.

Incipiatur Antiphona **Hódie.**, et Conventu ipsam prosequente, processio chorum ingrediatur. Cum Conventus Chorum intrat, ceteris euntibus ad sedes suas, qui Aquam benedictam portavit in Sacristiam vadat. Prior vero et Ministri se ordinent sicut ad Aspersionem Aquæ consueverunt, Cruciferario tenente Crucem ante gradus Presbyterii.

Ant. toni ij.



Finita prædicta Antiphona, Ceroferarii, Cantore eis deferente, dicant :

℣. Post partum, Virgo, invioláta permansísti ℟.
℟. Dei Génitrix, intercéde pro nobis ℟.

Deinde Prior absque Dóminus vobíscum. dicat :

Orémus ℟.

ERUDI, quæsumus, Dómine, plebem tuam : et quæ extrínsecus ánnua tríbuis devotióne venerári ℟. intérius ássequi grátiæ tuæ luce concéde : Per Christum Dóminum nostrum ℟. ℟. Amen.

Dum autem Oratio dicitur, Cruciferarius Crucem reponat in loco suo.

Oratione finita, Prior et Ministri in Sacristiam vadant.

Fratres vero Candelas teneant quousque fuerint offerendæ.

IN FESTO

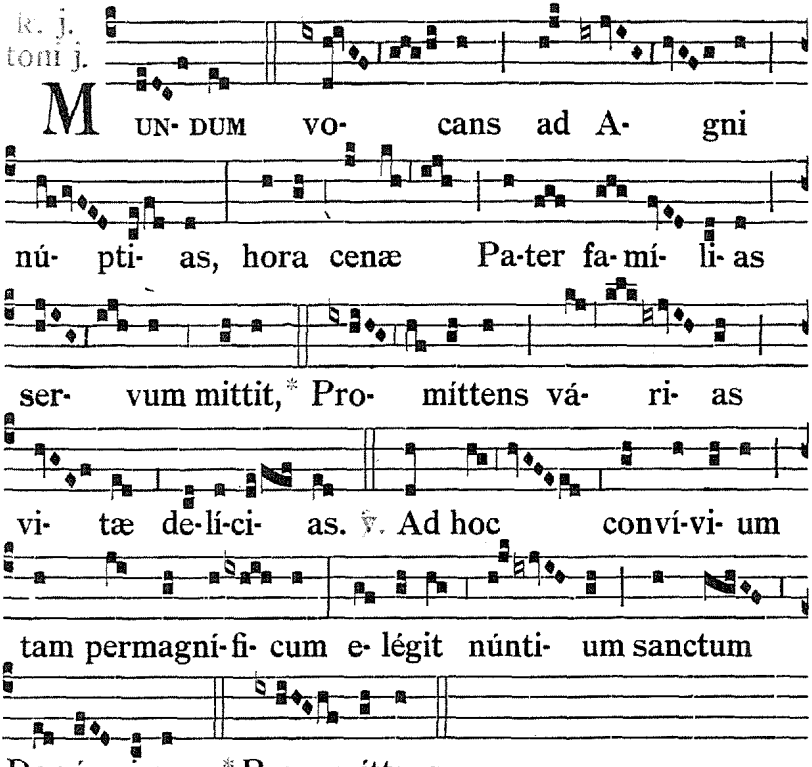
S. DOMINICI PATRIS NOSTRI.

AD PROCESSIONEM.

Finita Tertia, ad Processionem fiant omnia eo modo, prout notantur in Festo Ascensionis Domini, pag. 46., et cantentur sequentia ℟℟., Antiphonæ ℣., Oratio.

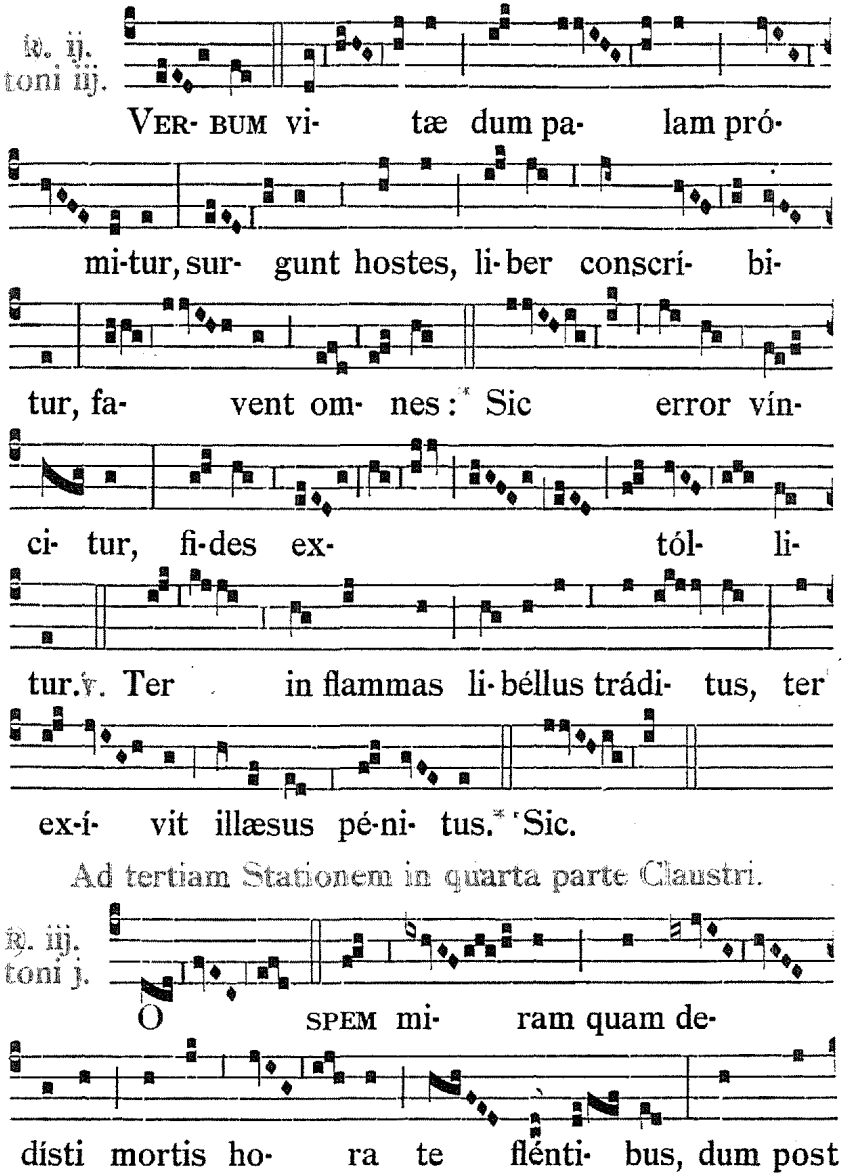
¶ Si vero Dominica fuerit, ante Processionem aspergatur Aqua benedicta, ut pag. 66. notatum est.

Ad primam Stationem in prima parte Claustri.



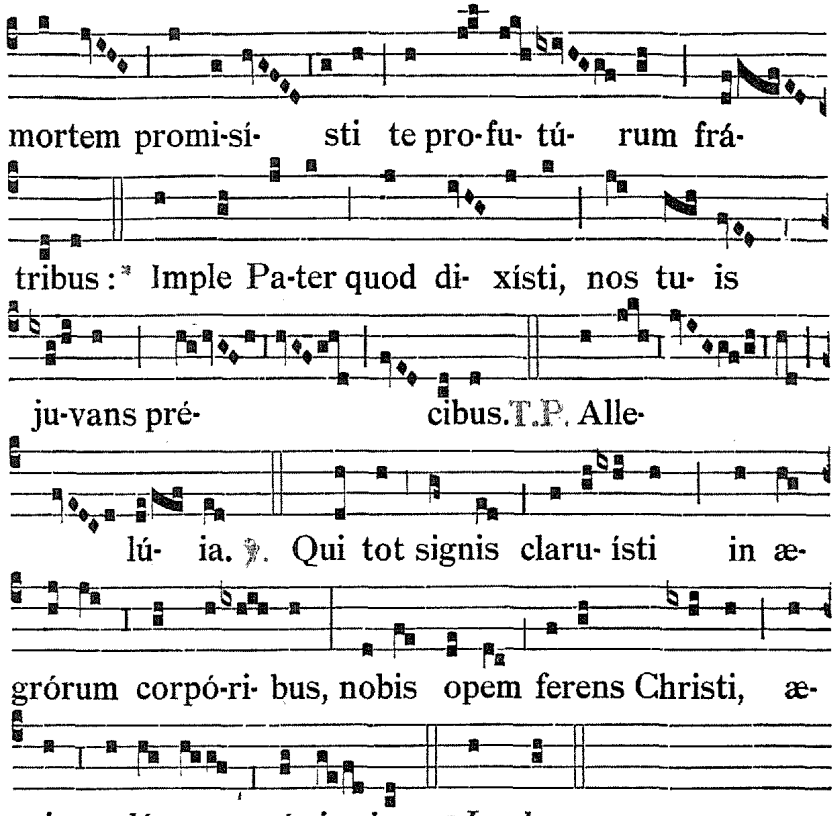
Ad secundam Stationem in tertia parte Claustri.

℟. ij. toni iij.

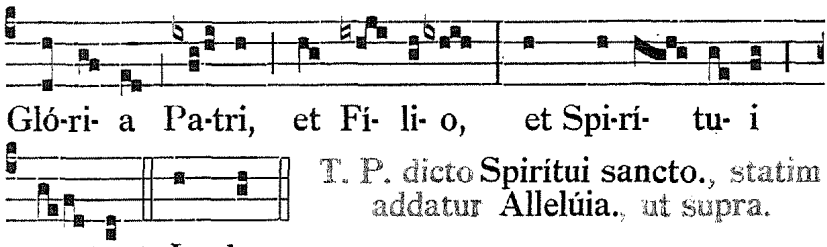


Ad tertiam Stationem in quarta parte Claustri.

℟. iij. toni j.

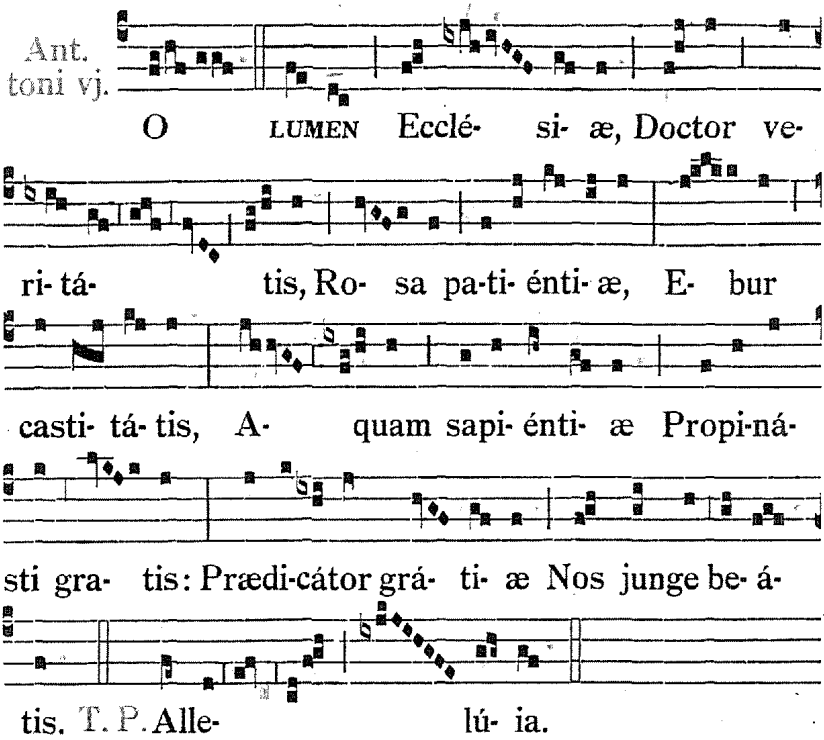


In Processione B. P. Dominici in quarta Dominica mensis, (si usus fuerit), additur Versus:



T. P. dicto Spiritui sancto., statim addatur Allelúia., ut supra.

Ad introitum Ecclesiæ.



Finita Antiphona, Ceroferarii, Cantore eis deferente, dicant :

℣. Ora pro nobis, beáte Pater Dominice ℟.
℟. Ut digni efficiámur promissiónibus Christi ℟.

Sacerdos subjungat :

Orémus ℟.

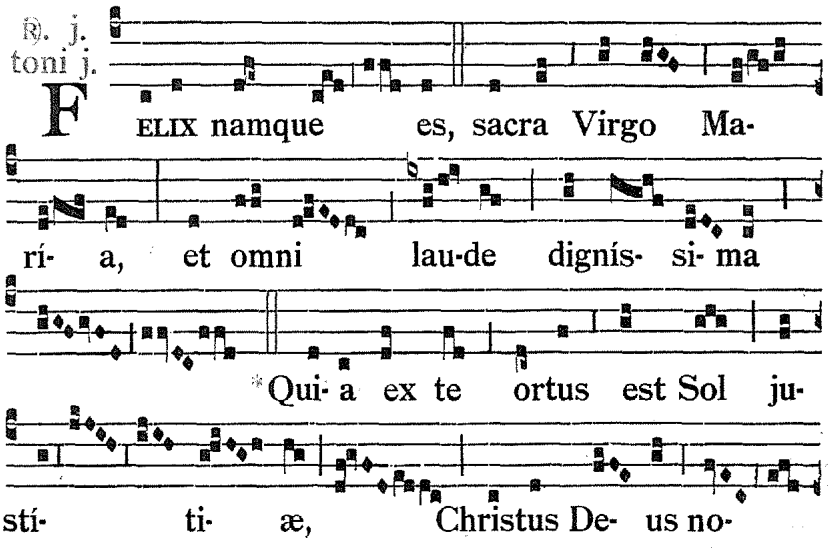
DEUS, qui Ecclésiam tuam beáti Domínici, Confessóris tui, Patris nostri, illumináre dignátus es méritis et doctrínis : concéde ut ejus intercessióne temporálibus non destituátur auxíliis ℟. et spirituálibus semper proficiat increméntis : Per Christum.

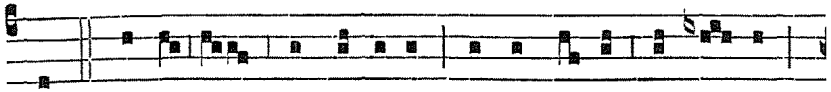
IN FESTO ASSUMPTIONIS B. M. V.

AD PROCESSIONEM.

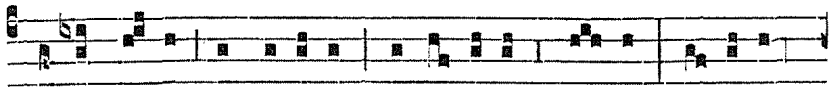
Finita Tertia Prior cum Cappa serica, et Diaconus cum Reliquiis, et Subdiaconus sericis induti, præcedentibus Ceroferariis et Cruciferario in Albis in Chorum veniant. Et si Dominica fuerit, Aqua more solito aspergatur, eo qui delaturus est eam in Processione, si Clericus fuerit, vel alio Fratre cui Sacrista innuerit, Aquam post Priorem deferente, si Conversus eam in Processione portare debuerit. Finita Aspersione Aqua, vel, si Aqua non fuerit aspergenda, postquam in Chorum venerint, Cantoribus incipientibus ℟. **Felix.**, egrediatur Processio eo ordine qui in Ascensione Domini, pag. **46.** notatus est, præcedente Fratre cum Aqua benedicta. Dum autem cantatur prædictum ℟., fiat prima Statio in prima parte Claustri.

Ad primam Stationem in prima parte Claustri.



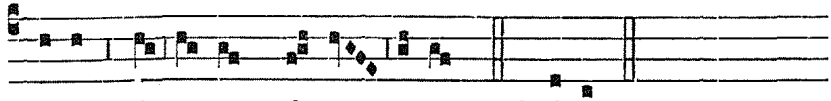


ster. ℣. Ora pro pópu-lo, intérve-ni pro cle- ro,

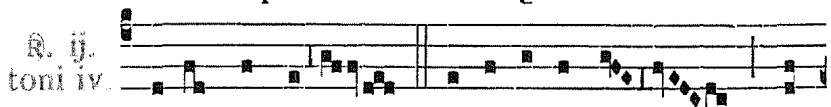


intercé-de pro devóto femí-næ-o se- xu; sénti- ant

omnes tu- um juvámen qui-cúmque cé-lebrant

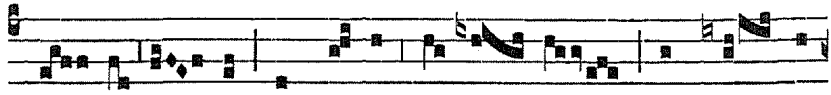


tu-am As- sumpti- ó- nem. * Qui- a.

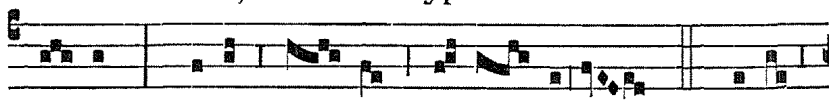


℟. ij. toni iv.

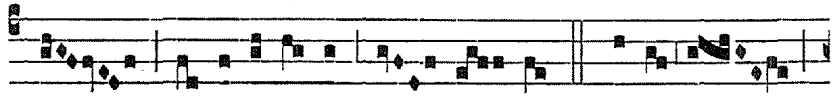
Sicut cedrus exaltá-ta sum in



Lí- ba- no, et sic- ut cyprés- sus in mon- te

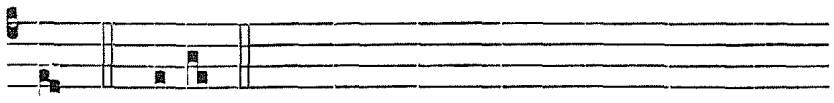


Si- on : qua-si myr-rha e- lé- cta * Dedi



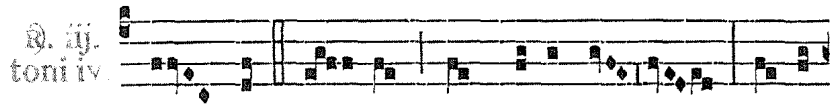
su- avi-tá- tem o- dó- ris. ℣. Sicut

cinnamómum et bálsa- mum a- roma- tí-

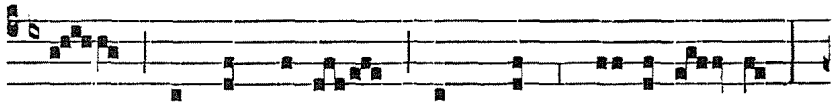


zans. ℣. Dedi.

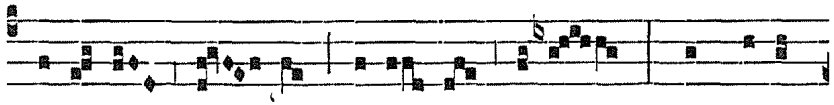
℟. iij. toni iv



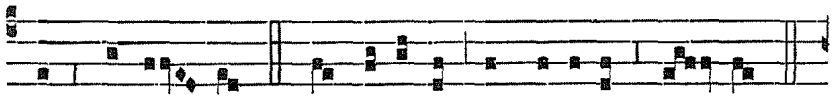
QUÆ est i- sta quæ procéssit sic- ut



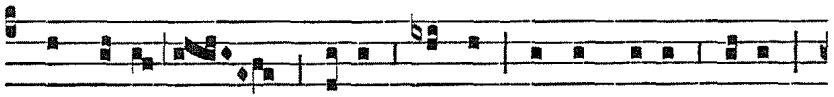
sol, et formósa tamquam Je- rúsa- lem?



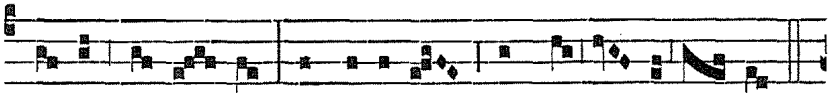
Vidé- runt e- am fí-li- æ Si- on, et be- á-



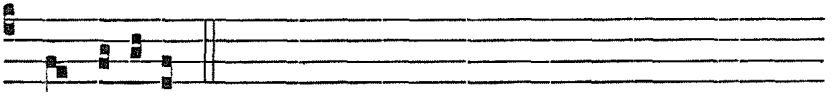
tam di-xé- runt, ℣. Et regínæ laudavérunt e- am.



℣. Et sic-ut di- es verni circúmdabant e- am



flo-res ro-sá- rum, et lí-li- a convál- li- um.

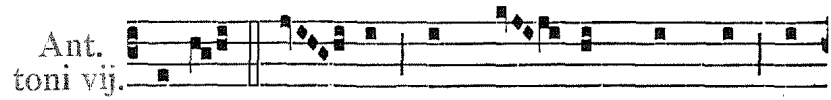


℣. Et regínæ.

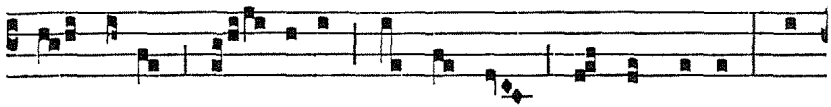
Ad introitum Ecclesiæ.

Finita resumptione **Et regínæ.** post ℣. tertii ℟., inchoetur ad introitum Ecclesiæ Antiphona **Ibo mihi.** ℣. **Pulchræ.**, et Conventu ipsam prosequente, Processio Chorum ingrediatur. Versus Antiphonæ in medio Chori cantetur a duobus.

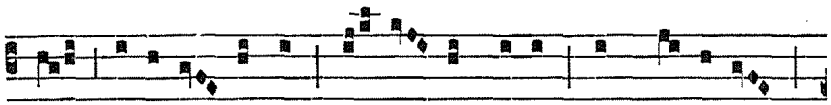
Cum autem Conventus Chorum intrat, ceteris euntibus ad sedes suas, qui Aquam benedictam portavit, in Sacristiam vadat. Prior vero et Ministri se ordinent sicut ad Aspersionem Aquæ consueverunt, Cruciferario tenente Crucem ante gradus Presbyterii.



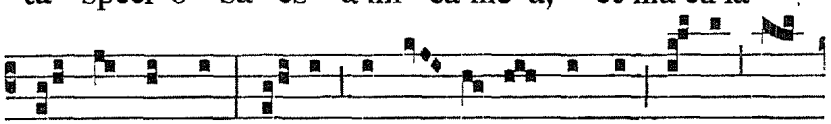
Ibo mi- hi ad mon- tem myrrhæ, et



ad colles Lí- bani, et loquar sponsæ me-æ: To-

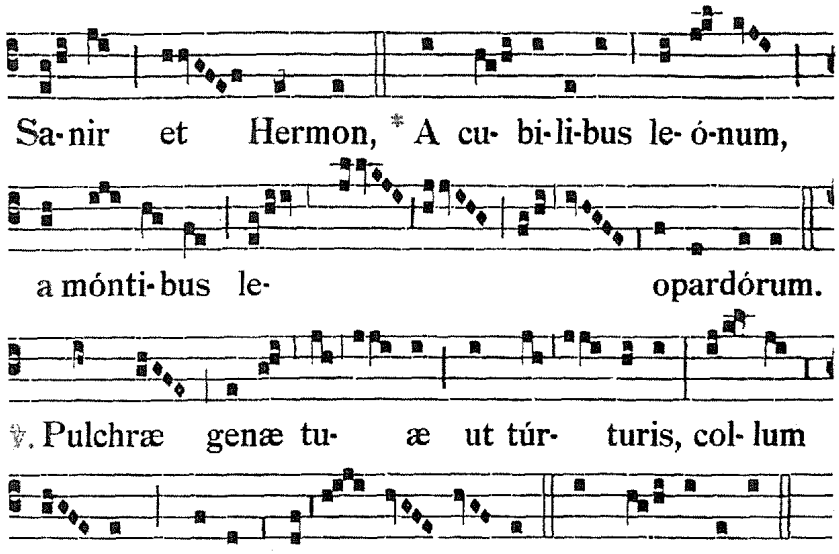


ta speci- ó- sa es a-mí- ca me- a, et má-cu-la



non est in te: ve- ni de Lí- ba-no sponsa, ve-ni de

Lí- bano: véni- es, et transí-bis a mon- te



Finita resumptione **A cubílibus.** post ℣. **Pulchræ.**, Ceroferarii, Cantore eis deferente, dicant:

℣. Exaltáta es sancta Dei Génitrix ℟
℟. Super Choros Angelórum ad cæléstia regna ℟

Deinde Prior absque **Dóminus vobíscum.** dicat:

Orémus ℟

VENERANDA nobis, Dómine, hujus diéi festívitas opem cónferat salutárem ℟ in qua sancta Dei Génitrix mortem súbiit temporálem: nec tamen mortis néxibus déprimi pótuit ℟ quæ Fílium tuum Dóminum nostrum de se génuit incarnátum: Qui tecum vivit et regnat per ómnia sæcula sæculórum ℟ ℟. Amen.

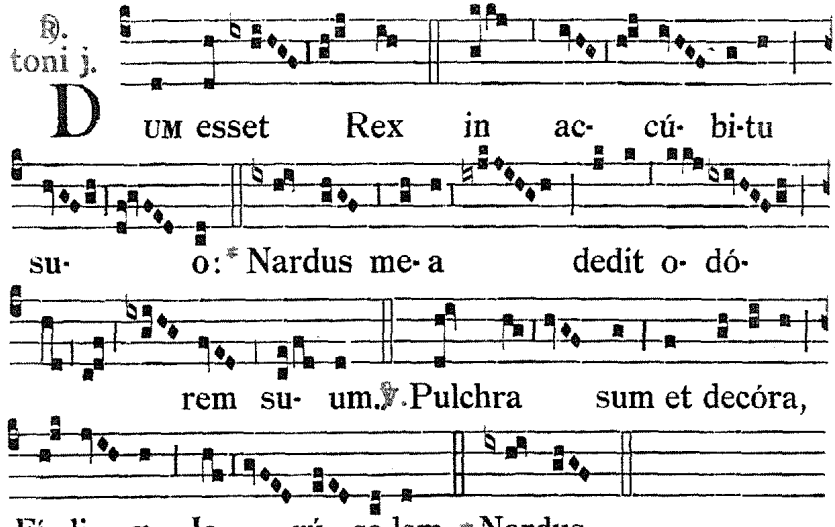
Dum Oratio dicitur, Cruciferarius Crucem reponat in loco suo.

Oratione finita, Prior et Ministri in Sacristiam vadant.

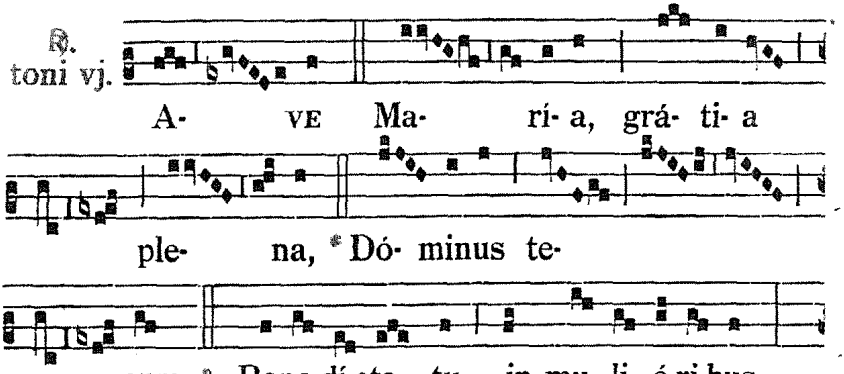
IN ALIQUIBUS ALIIS PROCESSIONIBUS B. M. V.

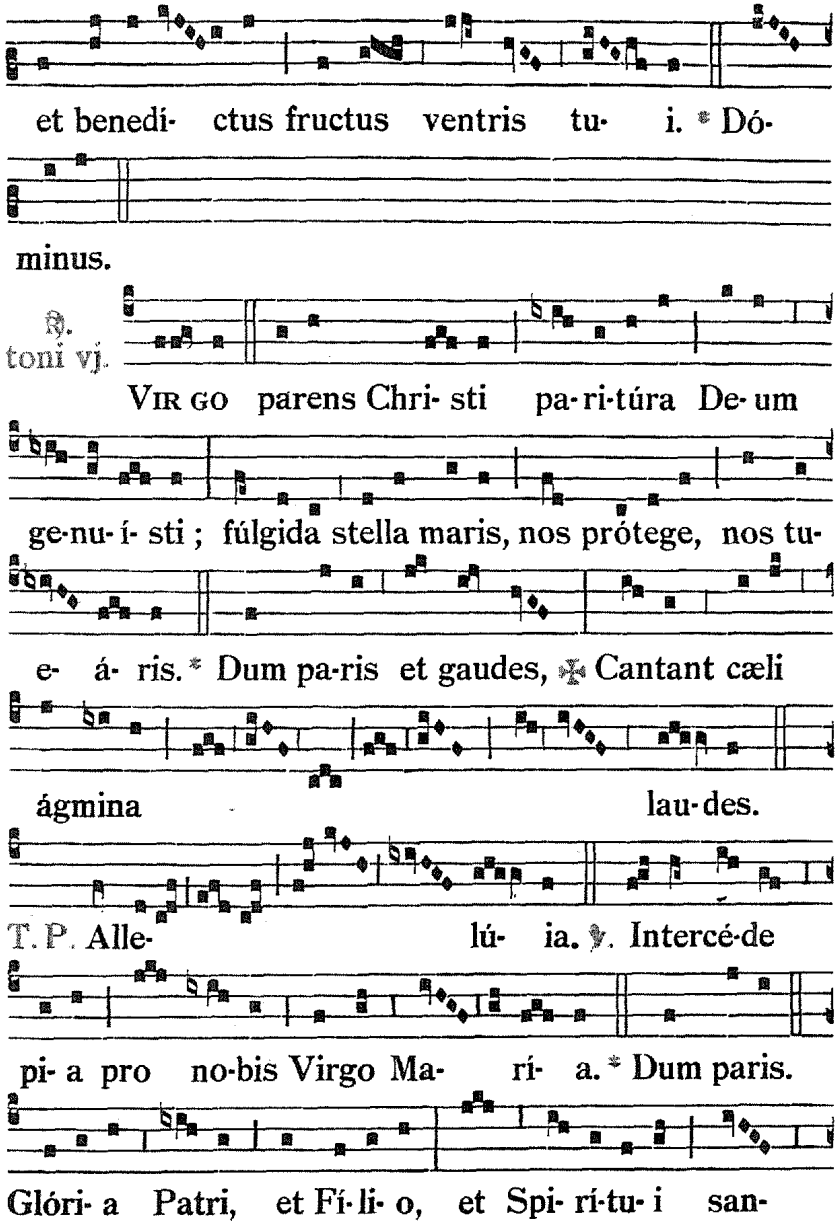
Responsoria, Hymni, Antiphonæ quæ sequuntur possunt *in aliquibus Processionibus* de B. Virgine cantari, quando visum fuerit Prælato et Cantori :

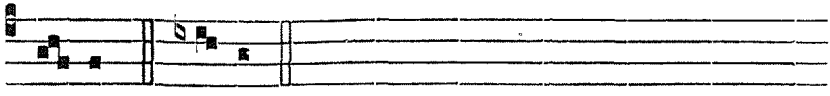
℟. toni j.



℟. toni vj.

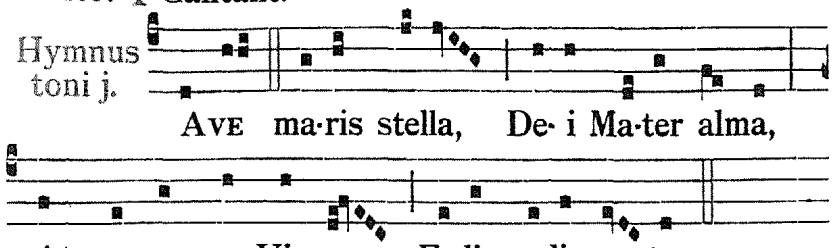



et benedí- ctus fructus ventris tu- i. * Dó-
minus.
℟.
toni vj.
VIR GO parens Chri- sti pa-ri-túra De- um
ge-nu- í- sti ; fúlgida stella maris, nos prótege, nos tu-
e- á- ris. * Dum pa-ris et gaudes, ✠ Cantant cæli
ágmina lau-des.
T. P. Alle- lú- ia. ℣. Intercé-de
pi- a pro no-bis Virgo Ma- rí- a. * Dum paris.
Glóri- a Patri, et Fí-li- o, et Spi- rí-tu- i san-



cto. ✠ Cantant.

Hymnus toni j.



AVE ma-ris stella, De- i Ma-ter alma,

Atque semper Virgo, Fe-lix cæli por-ta.

Sumens illud Ave Gabriélis ore, Funda nos in pace, Mutans nomen Evæ.

Solve vincla reis, Profer lumen cæcis : Mala nostra pelle, Bona cuncta posce.

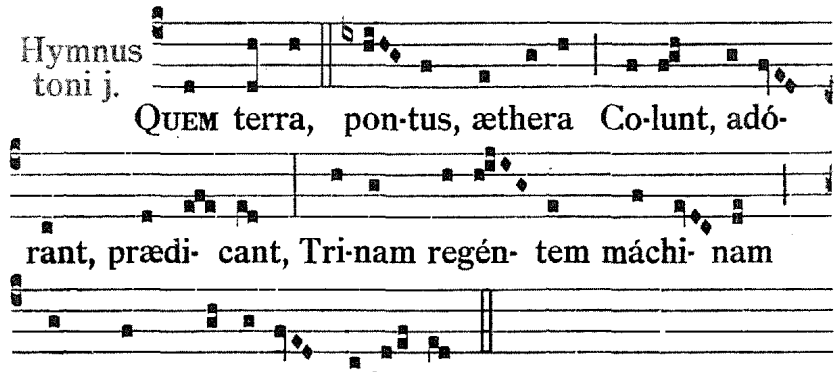
Monstra te esse Matrem ; Sumat per te preces, Qui pro nobis natus Tulit esse tuus.

Virgo singuláris, Inter omnes mitis, Nos culpis solútos Mites fac et castos.

Vitam præsta puram, Iter para tutum : Ut vidéntes Jesum, semper collætémur.

Sit laus Deo Patri, Summo Christo decus, Spirítui Sancto, Tribus honor unus. Amen.

Hymnus toni j.



QUEM terra, pon-tus, æthera Co-lunt, adó-

rant, prædi- cant, Tri-nam regén- tem máchi- nam

Claustrum Ma-rí- æ bá-ju- lat.

Cui luna, sol et ómnia Desérviunt per témpora, Perfúsa cæli grátia Gestant Puéllæ víscera.

Beáta Mater, múnere Cujus supérnus Artifex, Mundum pugíllo cóntinens, Ventris sub arca clausus est.

Beáta cæli núntio Fecúnda Sancto Spíritu : Desideratus géntibus Cujus per alvum fusus est.

María, Mater grátiæ, Mater misericórdiæ, Tu nos ab hoste prótege, Et hora mortis súscipe.

Glória tibi Dómine, Qui natus es de Vírgine, Cum Patre et Sancto Spíritu, In sempitérna sæcula. Amen.

Hymnus.

O GLORIOSA Dómina, Excélsa supra sídera, Qui te creávit próvide Lactásti sacro úbere.

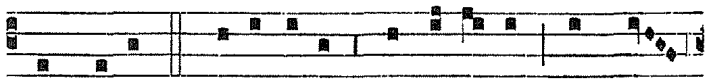
Quod Eva tristis ábstulit, Tu reddis almo gérmine ; Intrent ut astra flébiles, Cæli fenéstra facta es.

Tu Regis alti jánua, Et porta lucis fúlgida : Vitam datam per Vírginem, Gentes redémptæ, pláudite.

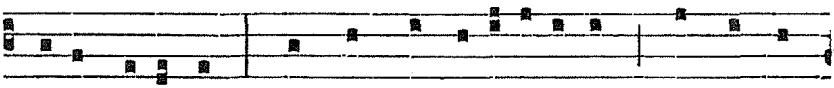
María, Mater grátiæ...

Glória tibi, Dómine...

Ant. toni vij.



SUB tu- um præsí-di- um confúgimus, sancta

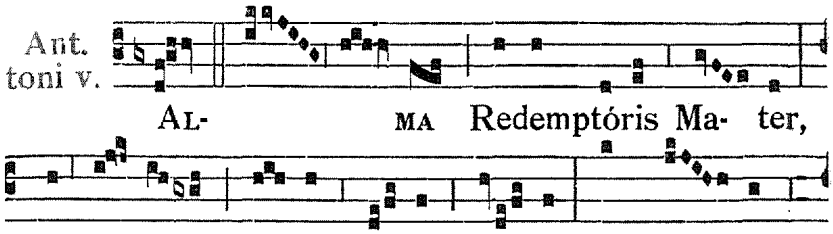


De- i Génitrix : nostras depreca-ti- ónes ne despí-

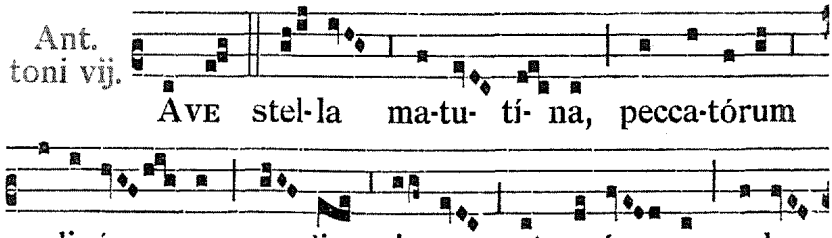
ci- as in ne- cessi-tá-tibus : sed a pe-rí-cu-lis cunctis

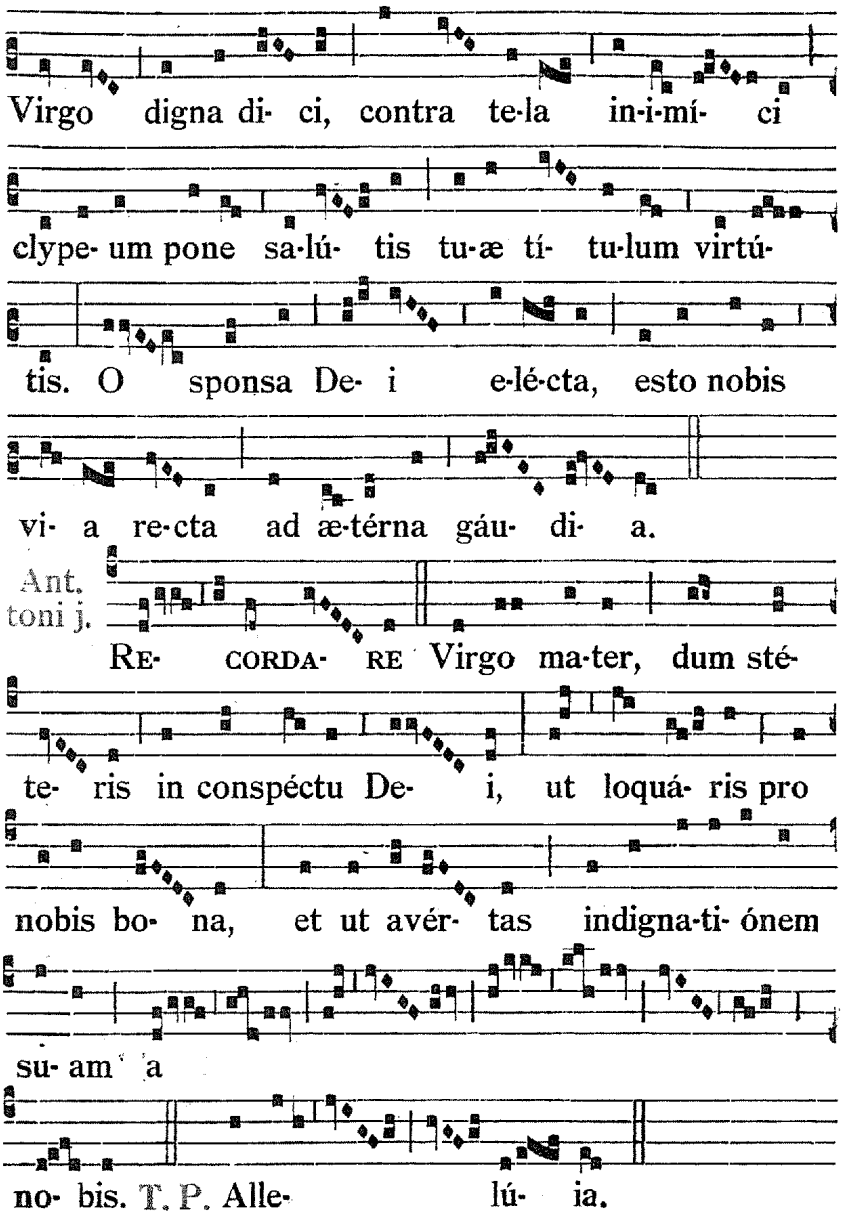
lí-bera nos semper Virgo be- ne-dícta.

Ant. toni v.

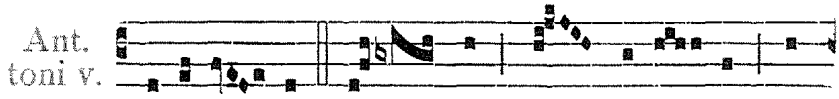


Ant. toni vij.

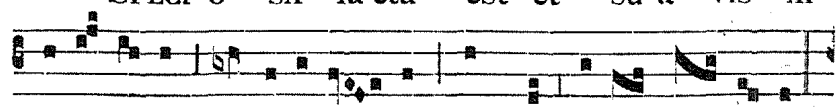



Virgo digna di- ci, contra te-la in-i-mí- ci
clype- um pone sa-lú- tis tu-æ tí- tu-lum virtú-
tis. O sponsa De- i e-lé-cta, esto nobis
vi- a re-cta ad æ-térna gáu- di- a.
Ant. toni j.
RE- CORDA- RE Virgo ma-ter, dum sté-
te- ris in conspéctu De- i, ut loquá- ris pro
nobis bo- na, et ut avér- tas indigna-ti- ónem
su- am a
no- bis. T. P. Alle- lú- ia.

Ant. toni v.

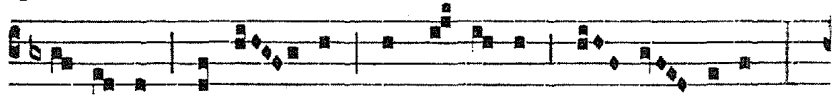


SPECI- O- SA fa-cta est et su-á- vis in

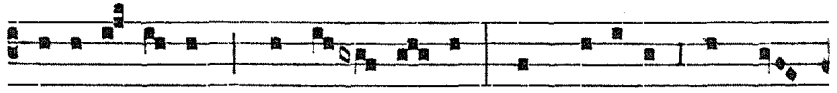


de-lí- ci- is virgini-tá- tis, sancta De- i Gé- ni-trix:

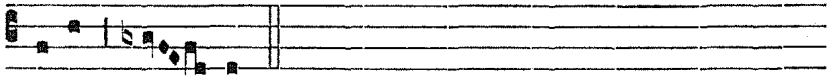
quam vidéntes fi- li- æ Si- on vernántem in



fló- ri- bus ro-sá- rum et li- li- is con-vál- li- um

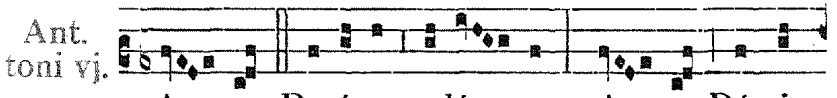


be- a-tíssimam prædi- ca-vé- runt, et Regínæ lauda-



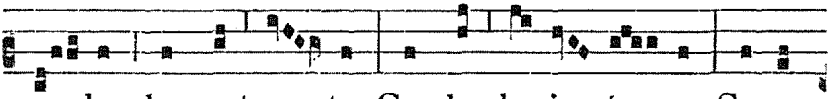
vérunt e- am.

Ant. toni vj.

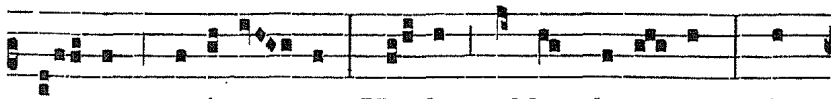


A- VE Regína cæló- rum; A- ve Dómi-

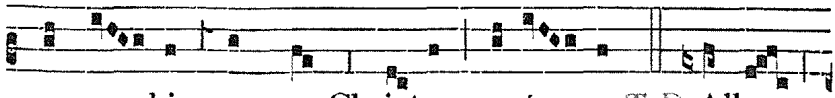
na Ange-ló- rum. Salve ra-dix san-cta, Ex qua



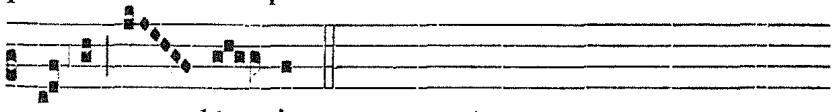
mun-do lux est or- ta. Gaude glo-ri- ó- sa, Super



omnes speci- ó- sa. Va- le, valde decó- ra, Et



pro no- bis semper Christum exó- ra. T. P. Alle-

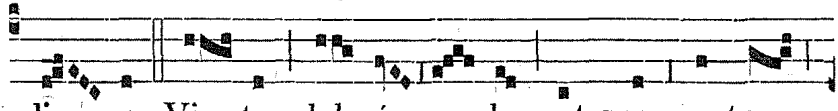


lú- ia.

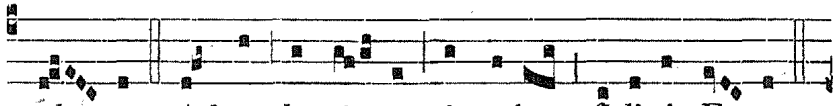
AD PROCESSIONEM DE B. M. V.

POST COMPLETORIUM.

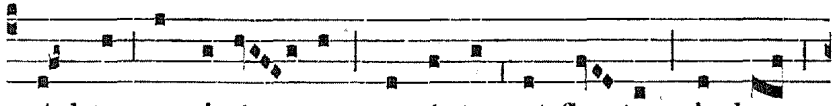
Ant. toni j. SAL-VE Re- gí- na, Ma-ter mi-se-ri-cór-



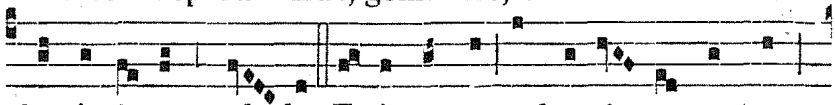
di- æ : Vi- ta, dul- cé- do et spes nostra,



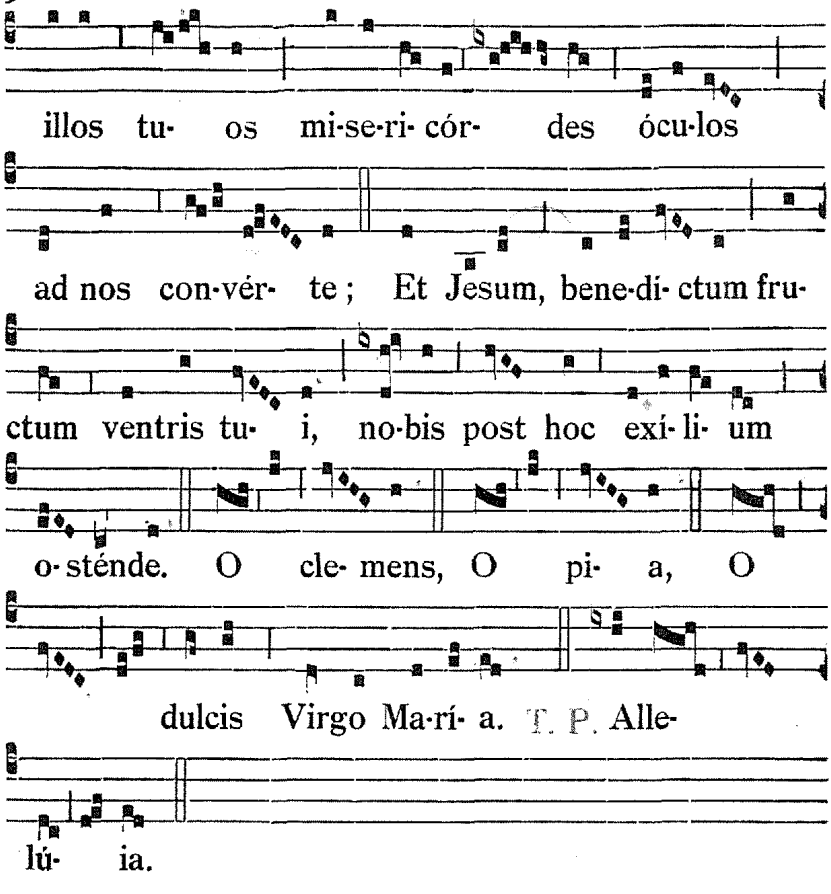
sal- ve. Ad te clamá-mus éxsu-les fi-li- i E- væ.



Ad te suspi-rá- mus, geméntes, et flen-tes in hac



lacrimá-rum val- le. E- ia ergo advocá- ta nostra,



Finita Antiphona, Acolythi cantent :

℣. Dignáre me laudáre te, Virgo sacráta ℟.

℟. Da mihi virtútem contra hostes tuos ℟.

Temp. Pasch. additur : Allelúia.

Hebdomadarius subjungat :

Orémus ℟.

CONCEDE nos fámulos tuos, quæsumus Dómine Deus, perpétua mentis et córporis salúte gaudére : et gloriósa beátæ Maríæ semper Virginis intercessióne a

præsénti liberári tristítia ℣ et ætérna pérfrui lætítia · Per Christum Dóminum nostrum ℣ ℟. Amen.

Deinde Ceroferarii, vel Cantores, incipiant Antiphonam : **O lumen.**, ut supra, pag. 76., et Fratres processionaliter revertantur in Chorum.

Qua finita, Ceroferarii dicant :

℣. Ora pro nobis beáte Pater Dominice ℣
℟. Ut digni efficiámur promissiónibus Christi ℣

Temp. Pasch. additur : Allelúia.

Hebdomadarius subjungat :

Orémus ℣

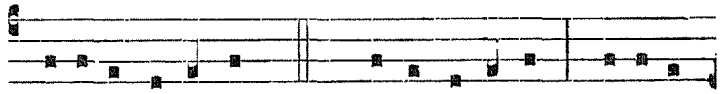
CONCEDE, quæsumus omnipotens Deus : ut qui peccatórum nostrórum póndere prémimur ℣ beáti Domínici, Confessóris tui, Patris nostri, patrocínio sublevémur : Per Christum Dóminum nostrum ℣ ℟. Amen.

Si consuetudo Conventus vel Provinciæ sit, ut loco Antiphonæ **O lumen.**, cantetur Antiphona de aliquo Sancto Ordinis, vel alio Sancto, talis consuetudo servari poterit ; et tunc Versiculus et Oratio erunt pariter de illo cujus Antiphona cantata fuerit.

LITANIÆ LAURETANÆ B. M. V.

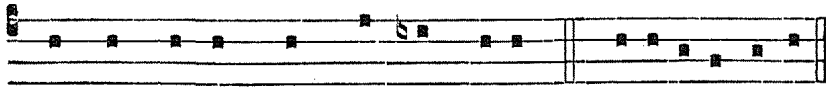
Omni Sabbato, finita post Antiphonam **Salve Regina.** Oratione **Concéde nos.**, a duobus Fratribus et Conventu alternatim cantentur Litaniæ beatæ Mariæ V. tono sequenti, vel alio pro consuetudine locorum.

toni vj.

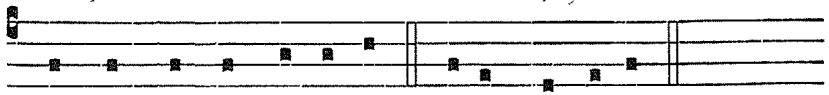


KYRI- E e-léison. ℟. Christe e-léison. Kyri- e

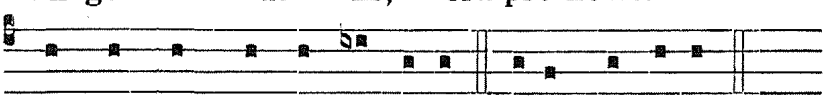
e-léison. Christe audi nos. ℟. Christe exáudi nos.



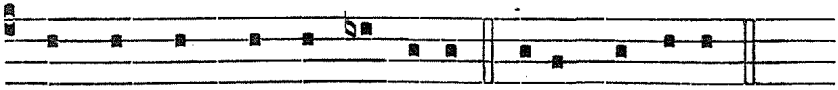
Pa- ter de cæ- lis De- us, ℟. mi-serére nobis.
Fi- li Red-émptor mun-di De- us, ℟. mi-serére nobis.
Spí- ri- tus sancte De- us, ℟. mi-serére nobis.
Sancta Trí- ni- tas u- nus De- us, ℟. mi-serére nobis.



Sancta Ma- r-í a, ℟. ora pro nobis.
Sancta De- i Gé-ni-trix, ora pro nobis.
Sancta Vir-go Vírgi-num, ora pro nobis.
Ma- ter Chri-sti, ora pro nobis.
Ma- ter divinæ grá-ti- æ, ora pro nobis.
Ma- ter pu- ríssima, ora pro nobis.
Ma- ter ca- stíssima, ora pro nobis.
Ma- ter invio- lá- ta, ora pro nobis.
Ma- ter inteme-rá- ta, ora pro nobis.
Ma- ter a- má-bi- lis, ora pro nobis.
Ma- ter admi- rá-bi- lis, ora pro nobis.
Ma- ter boni consí- li- i, ora pro nobis.
Ma- ter Cre- a- tó- ris, ora pro nobis.
Ma- ter Salva- tó- ris, ora pro nobis.
Vir-go pru-den- tís-sima, ora pro nobis.
Vir-go ve- ne- rán- da, ora pro nobis.
Vir-go præ- di- cán- da, ora pro nobis.
Vir-go po- tens, ora pro nobis.
Vir-go cle- mens, ora pro nobis.
Vir-go fi- dé- lis, ora pro nobis.



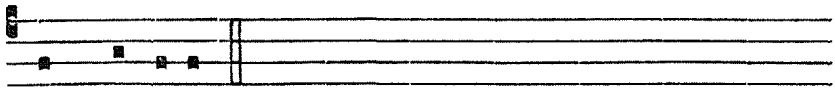
Spé- cu- lum ju- stí- ti- æ, ora pro nobis.
Se- des sa- pi- én-ti- æ, ora pro nobis.
Cau- sa no-stræ læ- tí- ti- æ, ora pro nobis.



Vas spi- ri- tu- á- le, ora pro nobis.
Vas ho- no- rá- bi- le, ora pro nobis.
Vas insígne devoti- ó- nis, ora pro nobis.
Ro- sa my-sti-ca, ora pro nobis.
Tur- ris Da- ví- di-ca, ora pro nobis.
Tur- ris e- búrne- a, ora pro nobis.
Do- mus áure- a, ora pro nobis.
Fœ- de- ris arca, ora pro nobis.
Já- nu- a cæ- li, ora pro nobis.
Stel- la ma- tu- tí- na, ora pro nobis.
Sa- lus in- fir- mó- rum, ora pro nobis.
Refúgium pec-ca- tó- rum, ora pro nobis.
Consolátrix af- fli- ctó- rum, ora pro nobis.
Auxílium Christia- nó- rum, ora pro nobis.

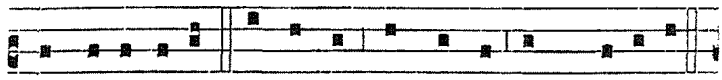
Regína Ange- lórum, ora pro nobis.
Regína Pa- tri- archárum, ora pro nobis.
Regína Pro-phe- tárum, ora pro nobis.
Regína A- po- sto- lórum, ora pro nobis.
Re- gí- na Mártyrum, ora pro nobis.
Regína Con- fes- sórum, ora pro nobis.
Re- gí- na Vírginum, ora pro nobis.
Regína San- ctó- rum ómnium, ora pro nobis.
Regína sine labe originali con- cépta, ora pro nobis.
Regina in coelum assumpta ora pro nobis.

Agnus De- i, qui tollis peccá-ta mundi, ℟. parce no-
Agnus De- i, qui tollis peccá-ta mundi, ℟. ex-áudi
Agnus De- i, qui tollis peccá-ta mundi, ℟. mi- se- ré-

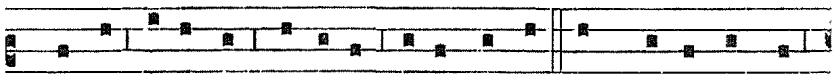


bis Dómine.
nos Dómine.
re no·bis.

Prosa toni vj.

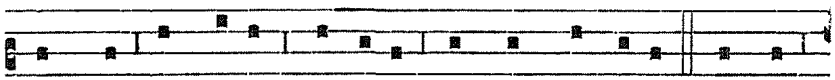


INVI· OLATA, intácta et casta es Marí· a,



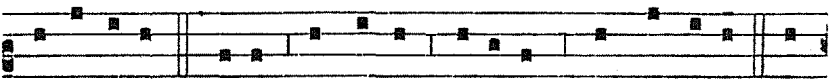
QUÆ es effécta fúlgida cæli porta. O MATER alma

Christi ca·ríssima, SUSCIPE pi· a laudum præcóni· a.



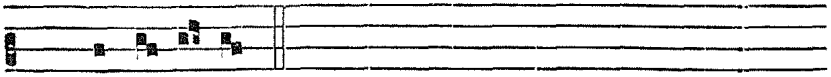
NOSTRA ut pura péctora sint et córpora, TE nunc

flági·tant devó·ta corda et ora. TU·A per precá·ta



dulci·sona NOBIS concédas véni· am per sæcu·la. O

BENI·GNA, QUÆ so·la invi· o·lá·ta perman·sí· sti.



T. P. Alle- lú- ia.

Poterit etiam, Tempore Paschali, ubi usus obtinuerit, loco Prosæ Invioláta. cantari Ant. Regína cæli. pag. 44. Post Prosam Invioláta. vel Ant. Regina cæli. dicatur :

℣. Ora pro nobis sancta Dei Génitrix ℟

℟. Ut digni efficiámur promissiónibus Christi ℟

T. P. additur Allelúia.

Orémus ℟

GRATIAM tuam, quæsumus Dómine, méntibus nostris infúnde : ut qui, Angelo nuntiánte, Christi Fílii tui Incarnatiónem cognóvimus ℟ per Passiónem ejus et Crucem ad resurrectiónis glóriam perducámur : Per eúndem Christum Dóminum nostrum ℟ ℟. Amen.

Ubi consuetum fuerit, ℣. Ora. et Oratio Grátiam. immediate post Litanias B. M. V. dicantur. Post Prosam vero Invioláta., vel post Ant. Regína cæli., dicatur :

℣. Post partum, Virgo, invioláta permansisti ℟

℟. Dei Génitrix, intercéde pro nobis ℟

T. P. additur Allelúia.

Orémus ℟

PROTEGE, Dómine, fámulos tuos subsídiis pacis : et beátæ Maríæ semper Vírginis patrocíniis confidéntes ℟ a cunctis hóstibus redde secúros : Per Christum Dóminum nostrum ℟ ℟. Amen.

Postea dicatur Antiphona cum ℣. et Oratione de S. P. Dominico, aut de alio Sancto.

AD PROCESSIONES

IN FESTIS

SANCTORUM ORDINIS NOSTRI.

Solet in aliquibus locis fieri Processio per Claustrum, vel Civitatem, in Festis Sanctorum Ordinis Nostri, hoc modo : Completa Hora, quæ dicitur ante Missam, Cantoribus inchoantibus Hymnum de Sancto, vel Sancta cujus Festum celebratur, Processio egrediatur hoc ordine : Primo procedat aliquis Frater cum Aqua benedicta, qua sibi occurrentes aspergat ; post eum duo Thurifera-rii cum Thuribulis, vel unus, ubi pauci sunt Fratres : quos duo Acolythi cum cereis accensis subsequantur ; deinde Cruciferarius in medio eorum ; et ubi est multitudo Fratrum, alii duo Ceroferarii subsequantur : deinde Fratres Conversi, et juvenes, qui non sunt sacris vestibus induti ; postmodum sequuntur Fratres omnes, qui sunt sacris vestibus induti ; ac deinde Sacerdotes, et Patres, qui non sunt apparati ; et ultimo loco procedant quatuor Cantores cum Cappis sericis ; et ille, qui cantaturus est Missam, pariter indutus Cappa serica, cum Diacono a dextris portante Reliquias, et Subdiacono a sinistris cum Libello Processionali : ita tamen, quod prædicti Ministri stent aliquantulum ante Sacerdotem ipsum semper in ultimo loco relinquentes. Cum autem ad Chorum regressi fuerint, terminato Hymno, Ceroferarii, Cantore eis deferente, dicant :

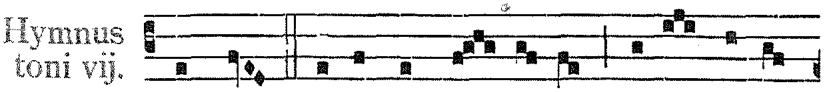
℣. **Ora pro nobis, beáte** N. vel **beáta** N.

℟. **Ut digni** etc.

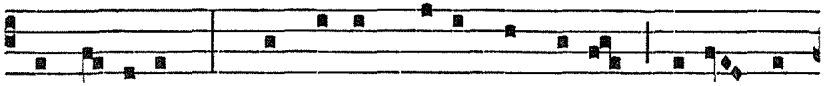
Et Sacerdos stans ante gradus Altaris, absque **Dóminus vobiscum,** præmisso **Orémus.** subjungat Orationem de Sancto, vel Sancta, terminando eam : **Per Christum Dóminum nostrum.** Et responso **Amen,** ad Sacristiam cum Ministris vadat.

DE S. P. N. DOMINICO.

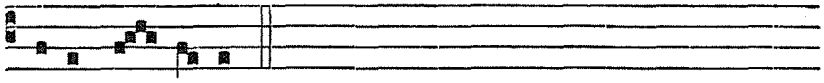
Hymnus toni vij.



GAUDE, Ma-ter Ecclé- si- a, Lætam agens



memó-ri- am, Quæ novæ pro-lis gáudi- a Mittis ad



cæ-li cú- ri- am.

Prædicatórum Ordinis Dux et Pater Domínicus, Mundi jam fulget términis, Civis efféctus cælicus.

Carnis liber ergástulo Cæli potítur glória: Pro paupertátis cíngulo Stola dotátur régia.

Fragrans odor de túmulo, Cum virtútum frequéntia Clamat pro Christi fámulo Summi Regis magnália.

Trino Deo et símplici Laus, honor, virtus, glória, Qui nos prece Domínici Ducat ad cæli gáudia. Amen.

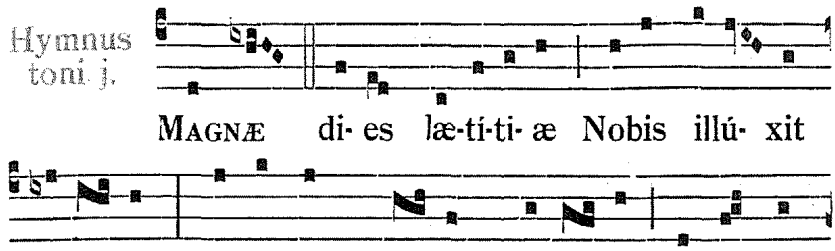
℣. Ora pro nobis beáte Pater Domínice ℟ etc.

Orémus ℟

DEUS, qui Ecclésiam tuam beáti Domínici Confessóris tui, Patris nostri illumináre dignátus es méritis et doctrínis: concéde ut ejus intercessióne temporálibus non destituátur auxíliis ℟ et spirituálibus semper proficiat incremèntis: Per Christum...

IN FESTO S. PETRI MARTYRIS.

Hymnus toni j.



Puer in fide cláruit, Paréntum carens nébula : Deo servíre stúduit Sub paupertátis régula.

Carnem afflíxit júgiter In labóre multíplici, Viam sequens humíliter Patris sui Domínici.

Vita, mors, signa vária, Cælum frequénti lúmine, Dant Petro testimónia De sanctitátis cúlmine.

Quæsumus, Auctor ómnium, In hoc Pascháli gáudio, Per ipsíus suffrágium Crescat nostra devótio.

Glória tibi Dómine Qui surrexísti a mórtuis, Et fortes in certámine Sertis ornas perpétuis. Amen.

℣. Ora pro nobis beáte Petre ℟ etc.

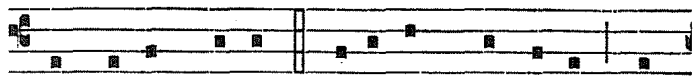
Orémus ℟

PRÆSTA, quæsumus, omnípotens Deus : ut beáti Petri Mártyris tui fidem cóngrua devotióne sectémur ℟ qui pro ejúsdem fidei dilatatióne martyrii palmam méruit obtinére : Per Christum...

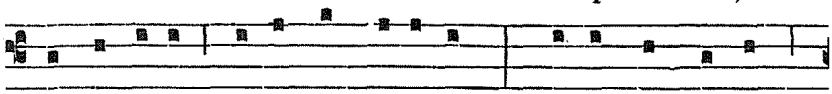
IN FESTO

SS. JOANNIS O. N. ET SOC. MART. GORC.

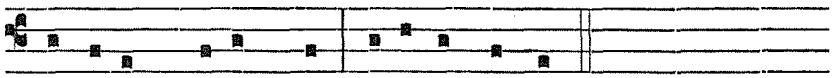
Hymnus toni vj.



MARTYRUM virtus · va-li-dúmque robur, Pal-



ma victórum, decus et coróna, Christe Rex tanti



mémorum tri- úmphi Vóci-bus adsis.

Hac die sacra pópulus fidélis Mílites Christi, fidei colúmnas, Agmen invíctum celebráre digno Cármine gestit.

Inter hos noster júbilans triúmphum Ordo præclári récolit Joánnis, Qui suam, Pastor bonus, immolávit Pro grege vitam.

Férvidi sacro pietátis igne, Pábulum præbent pópulo salútis : Nec minæ terrent : Deus ipse corda Próvidus afflat.

Sit Patri virtus, honor et potéstas, Fílio sit laus páris per ævum, Flámini Sancto résonent perénni Cántica voce. Amen.

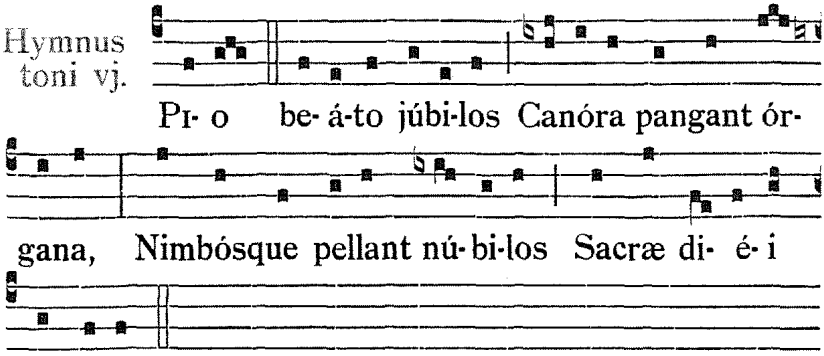
℣. Ora pro nobis, beáte Joánnes cum sóciis tuis ℟ etc.

Orémus ℟

DEUS, qui beatórum mártyrum tuórum Joánnis et Sociórum ejus gloriósum pro fide tua certámen æternitátis láurea decorásti : concéde propítius, ut eórum méritis et imitatióne certántes in terris ℟ cum ipsis coronári mereámur in cælis : Per Christum...

IN FESTO S. PII V.

Hymnus toni vj.



Hic Míchael certámine Fregit dracónis ímpetum : Piíque sumpto nómine Hostem représsit ímpium.

Ecclésiæ perícula Umbóne firmo dépulit : Sectariórum spícula Mucróne forti méssuit.

Ab incolátu dæmonum Obséssa purgans córpora : A retiáclo críminum Solvit reórum péctora.

Quanto magis nunc dúplices Sibi favóres spóndeant Nomen Pii qui súpplices Votis frequénter ínvocant.

Quæsumus, Auctor ómnium, In hoc pascháli gáudio, Ab omni mortis ímpetu Tuum defénde pópulum.

Glória tibi Dómine Qui surrexísti a mórtuis, Cum Patre et Sancto Spíritu, In sempitérna sæcula. Amen.

Tempore Ascensionis.

Tu esto nostrum gáudium, Qui es futúrus præmium : Sit nostra in te glória Per cuncta semper sæcula.

Glória tibi Dómine, Qui scandis supra sídera, Cum Patre et Sancto Spíritu, In sempitérna sæcula. Amen.

℣. Ora pro nobis beáte Pie ℟ etc.

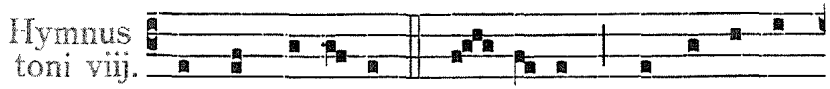
Orémus ℟

DEUS, qui ad conteréndos Ecclésiæ tuæ hostes, et ad divínum cultum reparándum, beátum Pium Pontífi-

cem Máximum elígere dignátus es : fac nos ipsíus defén-di præsídiis, et ita tuis inhærére obséquiis ℣ ut ómnium hóstium superátis insídiis, perpétua pace lætémur : Per Christum...

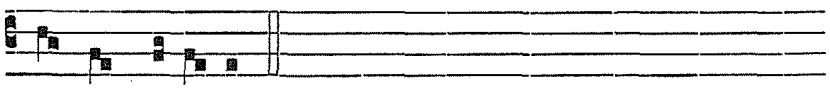
IN FESTO S. ANTONINI.

Hymnus toni viij.



Ut Antoní- ni gló- ri- am Conci-námus

u- bé-ri- us, Affláre nunc pectóri- bus Nostris, De-



us omní-po-tens.

Is téneris ab únguibus Sacros edóctus cánones, Mundi spretis illécebris Christi se jugo súbdidit.

Prædicatórum Ordinem Delégit inter céteros, Ut lítteris et móribus Incúmberet ardéntius.

Sed non bene sub módio Lumen ardens occúlitur : Ad Præsulátum tráhitur, Lucens, inflámmans pópulos.

Quæsumus, Auctor ómnium, In hoc paschali gáudio, Ætérnæ mortis jáculum Ejus vitémus précibus.

Glória tibi Dómine, Qui surrexísti a mórtuis, Cum Patre et Sancto Spíritu, In sempitérna sæcula. Amen.

Tempore Ascensionis.

Tu esto nostrum gáudium, Qui es futúrus præmium ; Sit nostra in te glória, Per cuncta semper sæcula.

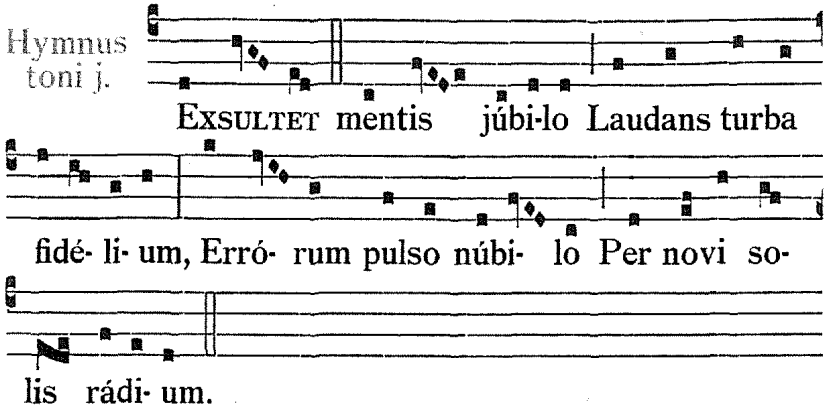
Glória tibi Dómine, Qui scandis supra sídera, Cum Patre et Sancto Spíritu, In sempitérna sæcula. Amen.

℣. Ora pro nobis beáte Antoníne ℟ etc.

Orémus ℣

SANCTI Antoníni, Dómine, Confessóris tui atque Pontíficis méritis adjuvémur : ut sicut te in illo mirábilem prædicámus ℟ ita in nos misericórdem fuísse gloriémur : Per Christum...

IN FESTO S. THOMÆ AQUINATIS.



Thomas in mundi véspere Fudit thesáuros grátiæ, Donis plenus ex æthere Morum et sapiéntiæ.

De cujus fonte lúminis Verbi corúscant fáculæ, Scriptúræ sacræ Núminis Et veritátis régulæ.

Fulgens doctrínæ rádiis, Clarus vitæ mundítia, Splendens miris prodígiis, Dat toti mundo gáudia.

Laus Patri sit ac Génito, Simúlque Sancto Flámini, Qui sancti Thomæ mérito Nos cæli jungat ágmini. Amen.

℣. Ora pro nobis beáte Thoma ℟ etc.

Orémus ℣

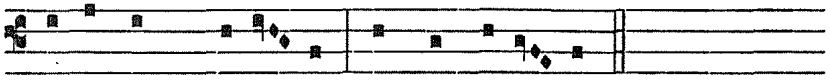
DEUS, qui Ecclésiam tuam beáti Thomæ, Confessóris tui atque Doctóris, mira eruditióne claríficas, et sancta operatióne fecúndas : da nobis, quæsumus, et quæ dócuit intelléctu conspícere ℟ et quæ egit imitatióne complére : Per Christum...

IN FESTO S. VINCENTII FERRERII.

Hymnus toni ij.

MENTE jucúnda júbi-lent fidé-les, Vó-cibus

hymnos résonent canéntes : Nam da-tus mundo



novus est precá- tor Ante-Tonán-tem.

Alme Vincénti, veneránda cujus Hæc dies totum cólitur per orbem Quas tibi cantat chorus hic fidélis, Accipe laudes.

Rite mox annis téneris peráctis, Prædicatórum sítiens adísti Ordinem, servans documénta patrum Mente pudíca.

Tactus e cælis óperam dedísti Lítteris sacris utriúsque Legis : Quas docens verbo, fidei replésti Lúmine mundum.

Inde fervénter cito jam propínquum Sæculi finem fore nuntiásti : Ut Deum Gentes tímeant paténter Vociferándo.

Angelus alter pénitus fuisti Ille, qui cæli médium volábat, Núntians cunctis pópulis et linguis Júdicis horam.

Lingua quæ sancta pópulos docébas Rebus et signis váriis probábas, Lánguidis reddens cruce sanitátis Róbora membris.

Inter eléctos modo collocáris, Semper in cælis mérito triúmphans, Fúlgidis sertis redimítus omni Témpore sæcli.

Summa sit Christo salus et perénnis Glória Patri,

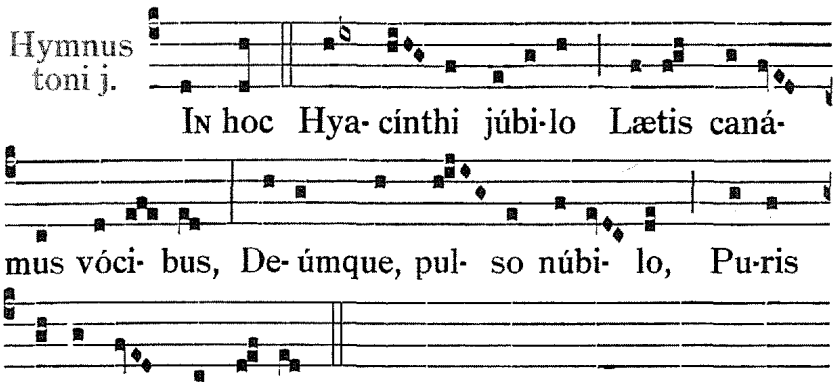
paritérque sancto Flámini, quorum sine fine virtus Regnat in orbe. Amen.

℣. Ora pro nobis beáte Vincénti ℟ etc.

Orémus ℟

DEUS, qui géntium multitúdinem mira beáti Vincéntii Confessóris tui prædicatióne ad agnitiónem tui nóminis veníre tribuísti : præsta, quæsumus, ut quem ventúrum Júdicem nuntiávit in terris ℟ præmiatórem habére mereámur in cælis : Christum Dóminum nostrum ℟

IN FESTO S. HYACINTHI.



Dux et Pater Domínicus Hunc veste sacra índuit : Cunctísque mox appáruit Vir factus apostólicus.

Patrem secútus fílius, Patris refúlget móribus: Ducis secútus trámitem, Mundi triúmphat príncipem.

Hunc Virgo visit ínclyta, Solátur et dat gáudia: Miraculórum glória Christi corúscat grátia.

María, Mater grátiæ, Mater misericórdiæ, Tu nos ab hoste prótege, Et hora mortis súscipe.

Tibi Deus sit glória In sempitérna sæcula : Et nos Hyacínthi précibus Adjúnge cæli cœtibus. Amen.

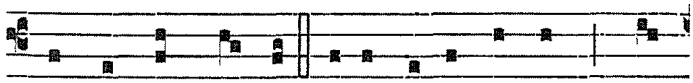
℣. Ora pro nobis beáte Hyacínthe ℟ etc.

Orémus ℣

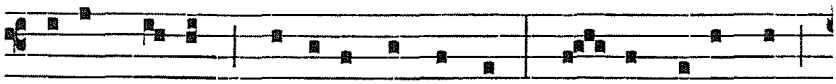
DEUS, qui beátum Hyacínthum Confessórem tuum in divérsis natiónum pópulis óperum sanctitáte et miraculórum glória fecísti conspícuum : da nobis ut ejus in mélius reformémur exémplis ℣ et in advérsis protegámur auxíliis : Per Christum...

IN FESTO S. RAYMUNDI.

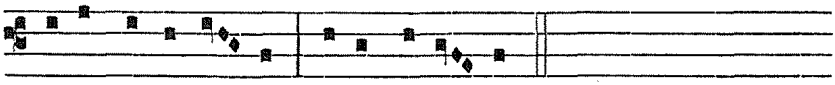
Hymnus toni ij.



GRANDE Raymúndi ce-lebrá-te nomen, Præ-



su-les, re-ges, popu-líque terræ, Cu- jus ætérnæ



fu-it uni-vér-sis Cura sa-lú- tis.

Quidquid est alta pietáte mirum Exhibet purus niveúsque morum, Omne virtútum rutiláre cernis Lumen in illo.

Sparsa summórum monuménta Patrum Cólligit mira studiósus arte : Quæque sunt prisci sacra digna cedro, Dógmata juris.

Doctus infidum solidáre pontum, Currit invéctus stádio paténti : Veste compónens baculóque cymbam Æquora calcat.

Da Deus nobis sine labe mores : Da viæ tutum sine clade cursum : Da perennántis sine fine vitæ Tángere portum. Amen.

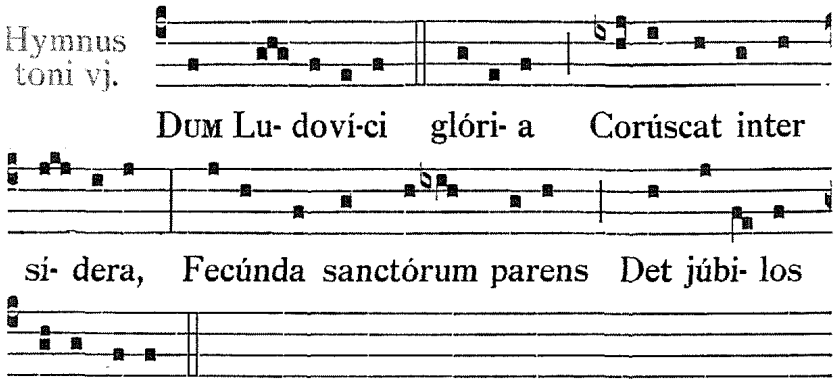
℣. Ora pro nobis beáte Raymúnde ℟ etc.

Orémus ℣

DEUS, qui beátum Raymúndum Pœniténtiæ sacraménti insígnem minístrum elegísti ℟ et per maris

undas mirabíliter traduxísti : concéde ut ejus intercessióne dignos pœniténtiæ fructus fácere ℣ et ad ætérnæ salútis portum pervenire valeámus : Per Christum...

IN FESTO S. LUDOVICI BERTRANDI.



Imo parens Ecclésia Lætis canóra vócibus Grates ubíque pérsonet Pro Núminis cleméntia.

Hæc Ludovíci párvuli Primam rigans infántiam, Prævénit in dulcédine Lacténtis innocéntiam.

Hæc jugis illi præfuit Ad usque vitæ vésperam, Armísque pœniténtiæ Perdúxit ad victóriam.

Sit laus Patri cum Fílio, Simúlque Sancto Flámini : Laus sit polórum cívibus, In tympanis et cymbalis. Amen.

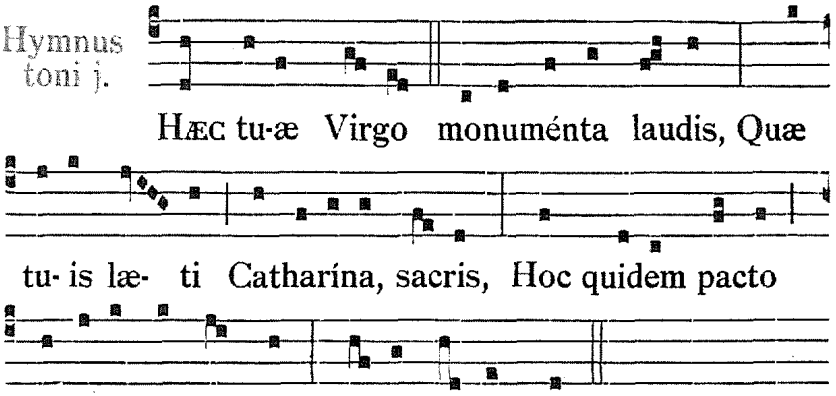
℣. Ora pro nobis beáte Ludovíce ℟ etc.

Orémus ℟

DEUS, qui beátum Ludovícum Confessórem tuum per córporis mortificatiónem et fidei prædcónium Sanctórum glóriæ coæquásti : præsta ut quod fide profitémur ℟ pietátis opéribus júgiter impleámus : Per Christum...

IN FESTO S. CATHARINÆ SENENSIS.

Hymnus toni j.



Si satis digne néqueant referri, Annuas nobis véniam precámur : Non sumus tanti ingénii, fatémur, Optima Virgo.

Quis fuit dignas modulátus unquam Vírginis laudes ? quis in orbe toto Féminæ invictæ peritúra nunquam Cármina pandet ?

Prædita exémplis Catharína claris, Móribus præstans, sápiens abúnde, Témperans, fortis, pia, justa, prudens, Æthera scandis.

Quem latet virtus facinúsque clarum, Quo nequit dici sánctius per orbem ? Vúlnerum formam miseráta Christi Exprimis ipsa.

Nam brevis, mæstæ miseræque vitæ, Et malis cunctis pénitus refértæ Fórtiter spernens pretiósa quæque Sídera adísti.

Grátias summas habeámus omnes Fílio magni Genitóris almo : Spíritum sanctum venerémur, et sit Laus tamen una. Amen.

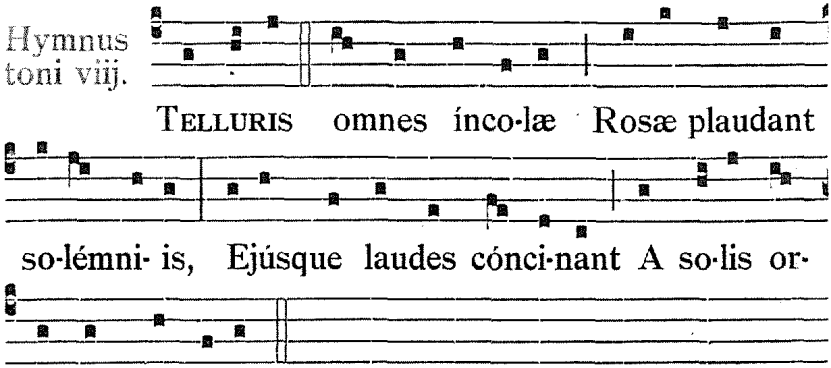
℣. Ora pro nobis beáta Catharína ℟ etc.

Orémus ℣

DEUS, qui beátæ Catharínæ vírginitátis et patiéntiæ speciáli privilégio decorátæ, malignántium spirítuum certámina víncere, et in amóre tui nóminis inconcússe permanére tribuísti: concéde, quæsumus ut ejus imitatióne, calcáta mundi nequítia et ómnium hóstium superátis insídiis ℟ ad tuam secúre glóriam transeámus: Per Christum...

IN FESTO S. ROSÆ LIMANÆ.

Hymnus toni viij.



Hæc a paréntis úbere Prævénta donis grátiæ, Deóque plena, víndicem Armávit in se déxteram.

Miris modis innóxios Afflíxit artus, spíneis Cinxit coróllis vérticem, Cibósque felle pólluit.

Nunc læta pœniténtiæ Largo potítur præmio, Novúmque psallit cánticum, Agni sequens vestígia.

Horum Datóri múnerum Sit laus decúsque pérpetim: Qui trinus unus ómnia Regit Deus per sæcula. Amen.

℣. Ora pro nobis beáta Rosa ℟ etc.

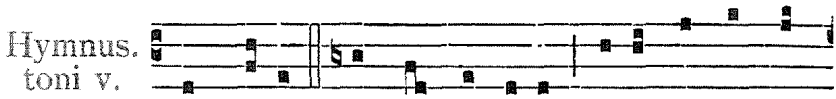
Orémus ℣

BONORUM ómnium largítor, omnípotens Deus: qui beátam Rosam, cœléstis grátiæ rore prævéntam, virginitátis et patiéntiæ decóre Indis floréscere voluí-

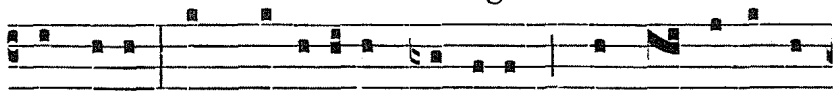
sti ℣ da nobis fámulis tuis ut in odórem suavitátis ejus curréntes, Christi bonus odor éffici mereámur : Qui tecum vivit.

IN FESTO S. AGNETIS DE MONTEPOLITIANO.

Hymnus. toni v.



AGNETIS almæ Vírgi-nis Lætémur in sol-



émni- is, Et gra-ti- árum cánticum Sponso canámus

Vír- ginum.

Spreto novénnis sæculo Cæli dicátur Dómino : Mentem supérnis réficit, Corpus sevére súbigit.

Virtúte magna prædita Hostem fugat tartáreum : Dotáta cæli grátia Visu beátur cælitum.

Jesum in ulnis párvulum Cordis tenet solátium, Cibúmque panis cælici Manus ministrat Angeli.

Precámur, Auctor ómnium, Perénne dona gáudium : Da Vírginis suffrágiis Sponsi fruámur núptiis.

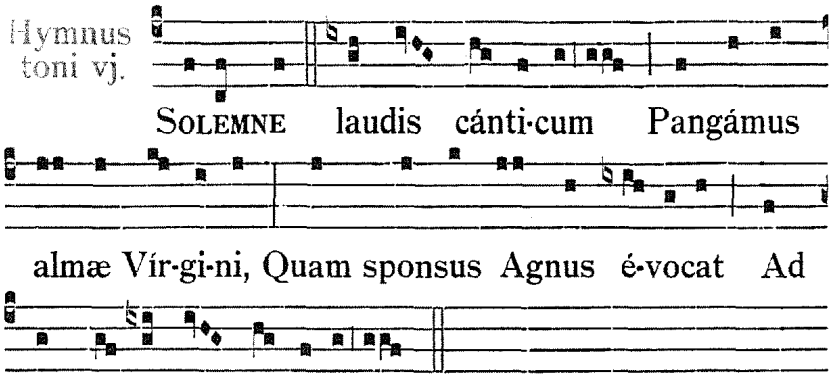
Sit laus honórque Dómino, Qui jura mortis súbruit, Dignísque vitæ mérito Regni corónam tríbuit. Amen.

℣. Ora pro nobis beáta Agnes ℟ etc.

Orémus ℟

DEUS, qui beátam Agnétem Vírginem tuam cælésti rore sæpe perfúndere ℟ et oratiónis ejus loca divérsis enátis flóribus decoráre dignátus es : concéde propítius ut ejus précibus perpétuo tuæ benedictiónis rore conspérsi ℟ æternitátis fructus percípere mereámur : Per Christum...

IN FESTO S. CATHARINÆ DE RICCIIS.



Regális hanc Etrúria, Senénsis instar, prótulit, Donis refértam grátiæ Totóque plenam Númine.

Oráre docta ab Angelo Cælum puélla tránsvolat, Corpusculíque mótibus Christi dolóres éxprimit.

Sertum dat illi spíneum, Dat ánulum, cor, stígmata, Vulsísque Sponsus bráchiis E cruce eam compléctitur.

O Sponsa felix, áffluens Cæléstibus delíciis, Votis tuórum súpplicum Aures benígnas ádmove.

Te, Sponse Jesu Vírginum, Castæ Paréntis Unice, Laudent beáti Spíritus In sæculórum sæcula.

℣. Ora pro nobis beáta Catharína ℟ etc.

Orémus ℟

DOMINE, Jesu Christe, qui beátam Catharínam Vírginem, tui amóre succénsam, Passiónis contemplatióne claréscere voluísti : ejus intercessióne concéde ut Passiónis mystéria devóte recoléntes ℟ ejus fructum percípere mereámur : Qui vivis. etc.

DE PROCESSIONIBUS

IN FESTIS SANCTORUM ALIISQUE EXTRAORDINARIE OCCURRENTIBUS.

Cum fuerit facienda aliqua Processio in Claustro, vel extra, in aliquo casu occurrente in particularibus Conventibus, videlicet, si occurrat Festum Patroni, vel alia devotio, vel obligatio alicujus Capellæ, Receptio Reliquiarum, etc., tunc Stationes fiant secundum quod Prior cum consilio Discretorum ordinaverit; et prout competit rei, cujus occasione fit Processio, poterunt cantari de Responsoriis infra positis, et de Antiphonis propriis vel communibus Sanctorum, quæ habentur hic, et quæ sufficere possunt ad quamcumque Processionem faciendam.

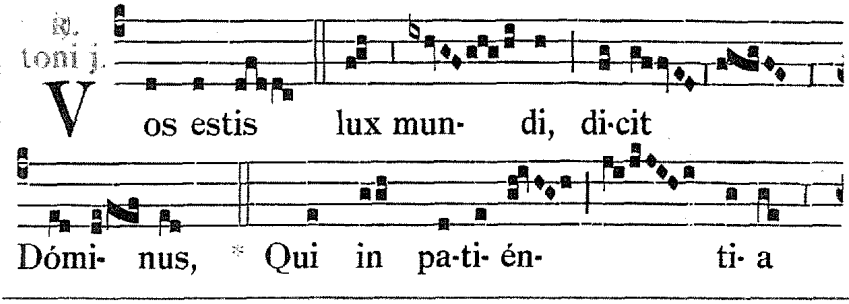
Igitur in prima Statione cantetur aliquod ex infra positis Responsoriis de Sancto, vel Sancta, in cujus honorem fit Processio.

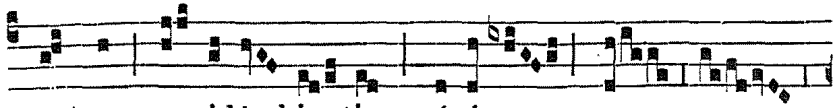
In secunda Statione, ℟. de B. M. V. **Virgo parens.**, ut supra, pag. **83.**

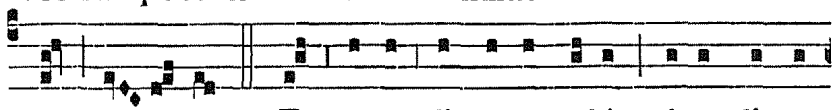
In tertia, ℟. de Beato P. N. Dominico : **O spem miram.**, pag. **74.**

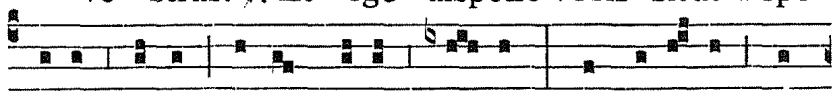
Ad introitum Ecclesiæ, Antiphona aliqua communis de infra positis.

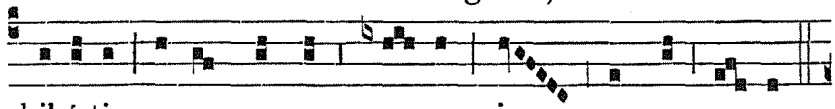
IN PROCESSIONE DE UNO, VEL PLURIBUS APOSTOLIS.



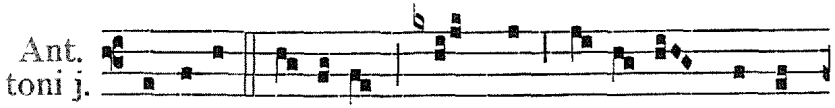

vestra possidé- bi- tis ánimas

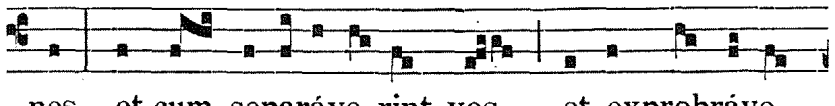

ve- stras. ℣. Et ego dispóno vobis sicut dispó-

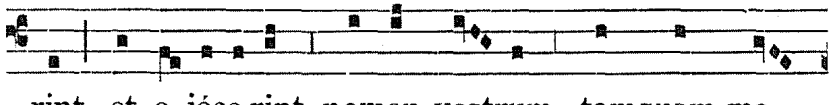

su- it mi-hi Pa-ter me- us regnum, ut edá- tis et

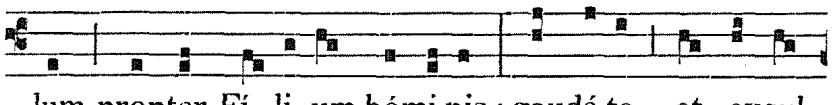

bibá-tis super mensam me- am in regno me- o.

℟. Qui in.


Ant. toni j.
BE- ATI é- ri-tis cum vos ó-de- rint hómi-


nes, et cum separáve- rint vos, et exprobráve-


rint, et e- jéce-rint nomen vestrum tamquam ma-

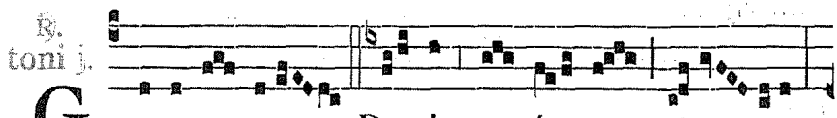

lum propter Fí- li- um hómi-nis : gaudé-te et exsul-

tá-te; ecce enim merces vestra multa est

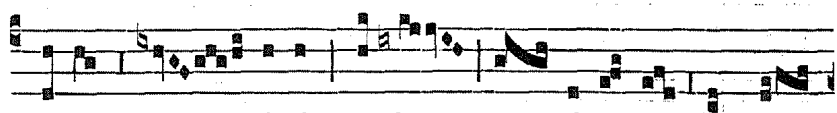
in cælo.

AD PROCESSIONEM DE UNO MARTYRE.

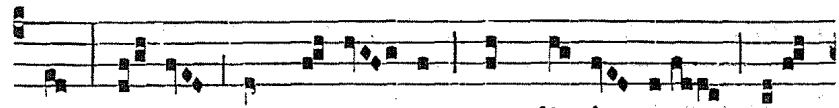
℣. tom j.



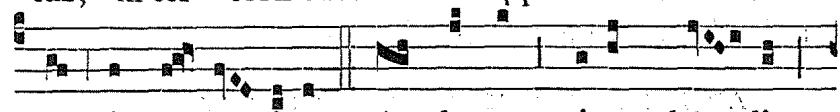
GLORI-O-SUS De-i a-mí-cus N.



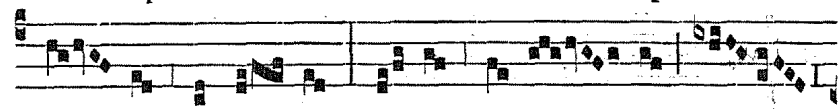
Jesu Dó- mi-ni confes- si-ó-ne fundá-



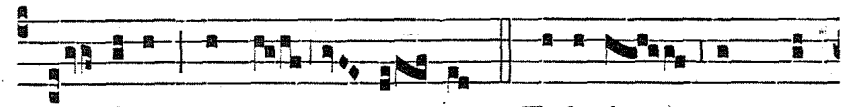
tus, in-ter tormentó-rum supplí-ci-a ste-



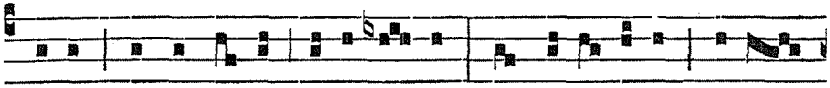
tit imper-tér-ri-tus: Ac demum tri-umphá-li



mor-te insí-gnis, cæ-los pe-tí-vit sán-

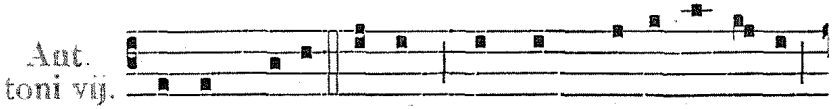


guine laure-á-tus. ℣. Fe-lí-ci commér-

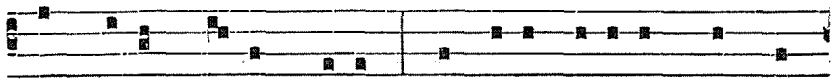


ci- o pro terré-nis cælésti- a, pro per-i- túris ætér-

na commú- tans. * Ac demum.

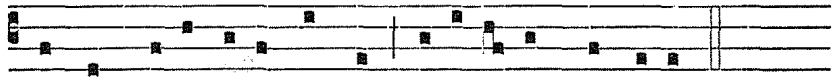


Hic est vere Martyr, qui pro Christi nómi-ne



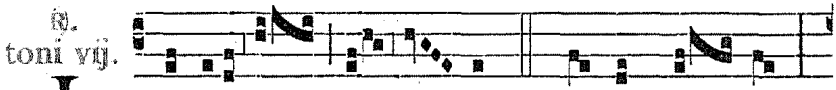
sánguinem su- um fudit : qui minas júdicum non tí-

mu- it, nec terrénæ digni-tá-tis gló-ri- am quæsí-vit,

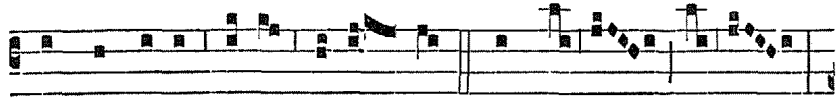


sed ad cælésti- a regna fe-lí-ci- ter pervénit.

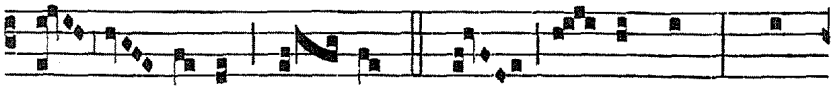
AD PROCESSIONEM DE PLURIBUS MARTYRIBUS.



L AVE- RUNT sto- las su- as,

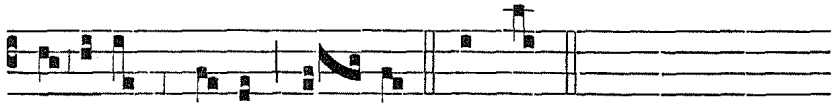


et cándidas e- as fecé- runt * In sán-



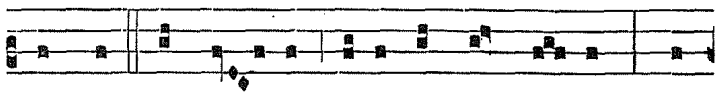
gui-ne A- gni. ℣. I- sti sunt, qui

vené- runt ex magna tribu-la- ti- ó- ne, et la-

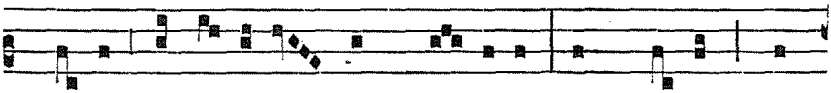


vé- runt sto-las su- as. * In sánguine.

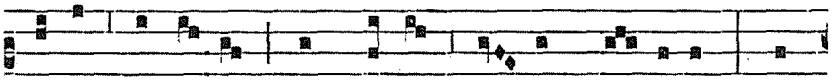
Ant. toni vj.



GAUDENT in cæ- lis ánimæ sanctó- rum, qui



Chri-sti vestí-gi- a sunt se- cú-ti : et qui- a pro

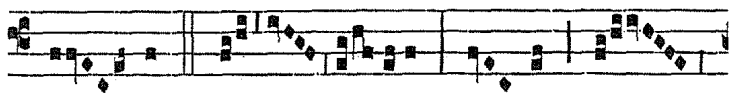


e-jus amó- re sángui-nem su- um fu- dérunt, íd-

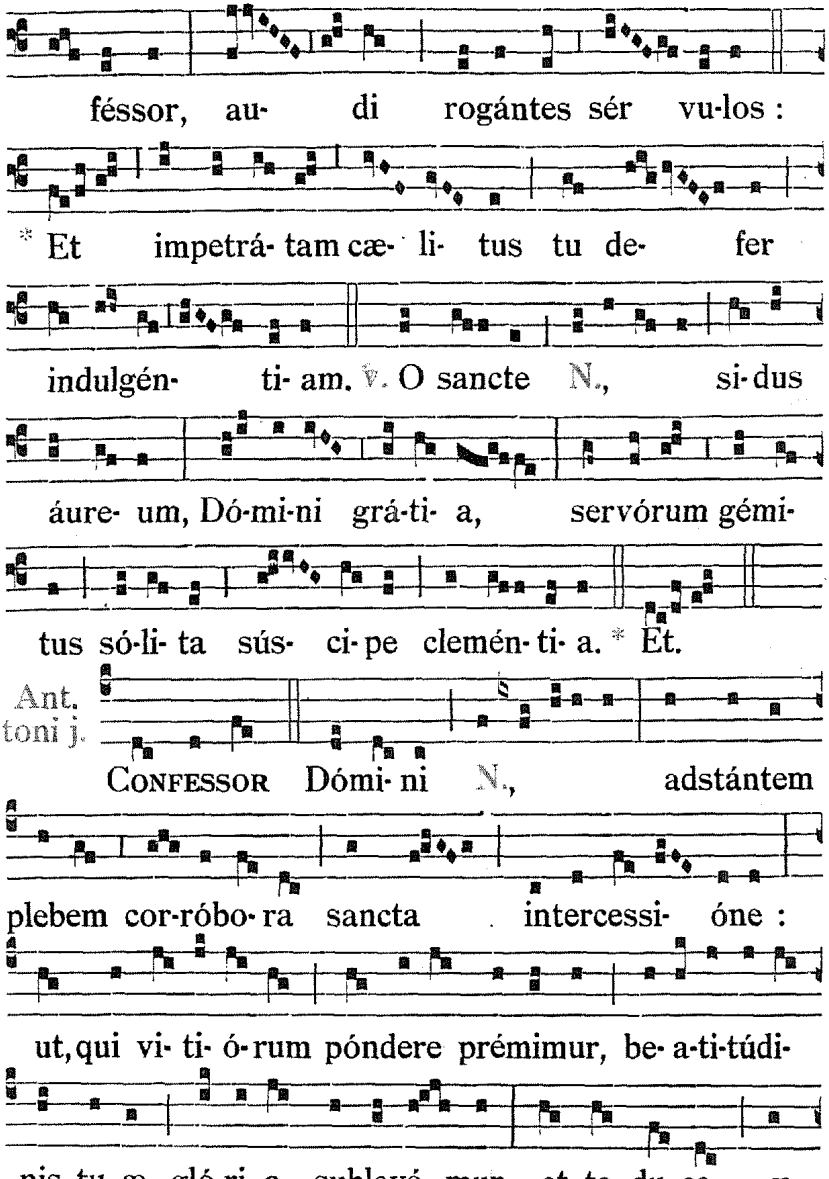
e- o cum Christo regná-bunt in æ- térnum.

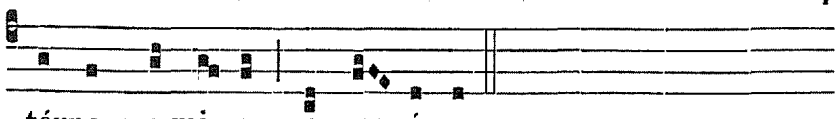
AD PROCESSIONEM DE UNO CONFESSORE.

℟. toni ij.



S AN- CTE N., Chri- sti Con-

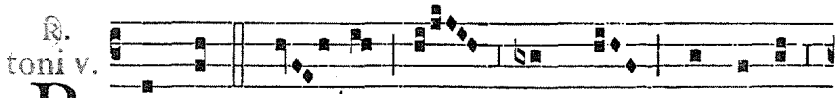

féssor, au- di rogántes sér vu-los :
* Et impetrá- tam cæ- li- tus tu de- fer
indulgén- ti- am. ℣. O sancte N., si-dus
áure- um, Dó-mi-ni grá-ti- a, servórum gémi-
tus só-li- ta sús- ci-pe clemén-ti- a. * Et.
Ant. toni j.
CONFESSOR Dómi- ni N., adstántem
plebem cor-róbo-ra sancta intercessi- óne :
ut, qui vi- ti- ó-rum póndere prémimur, be- a-ti-túdi-
nis tu- æ gló-ri- a sublevé- mur, et te du- ce æ-



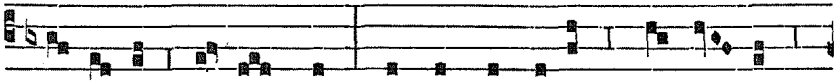
térna præmi- a consequámur.

AD PROCESSIONEM DE ALIQUA VIRGINE.

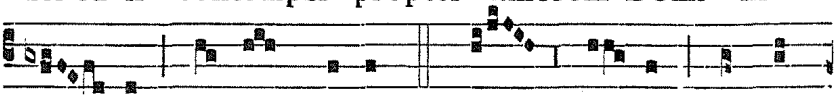
℟. toni v.



REGNUM mun- di et omnem orná-tum

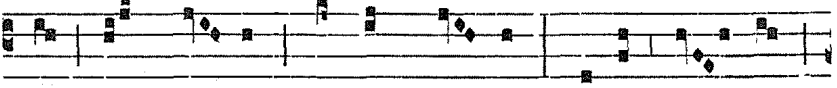


sæ-cu- li contémpsi propter amórem Dómi- ni

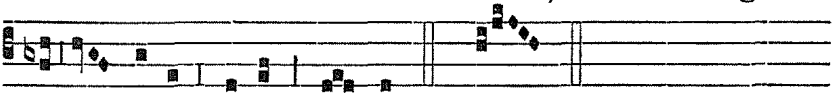


me- i Je- su Christi : *Quem vi- di, quem a-

má- vi, in quem crédi-di, quem di-lé- xi. ℣. Eructá-



vit cor me- um verbum bo- num, di-co e- go

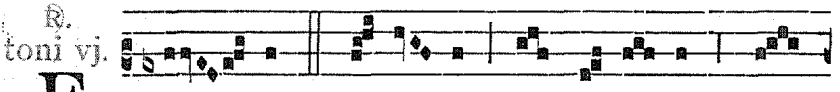


ó- pera me- a Re- gi. * Quem.

Antiphona : Ista est Virgo. ut infra, pag. 156.

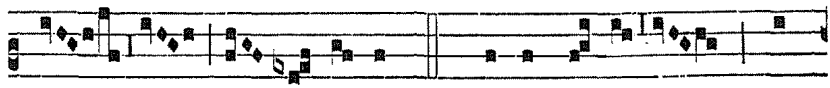
AD PROCESSIONEM DE UNA VIDUA.

℟. toni vj.

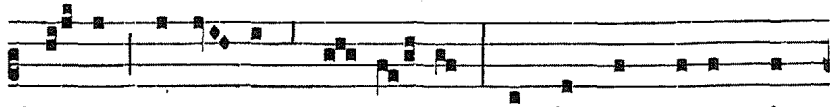


FALLAX grá- ti- a, et va-na est pul-

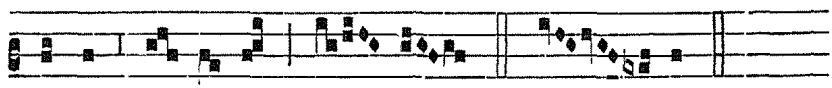
chri-túdo : * Mú- li- er ti-mens De- um i- psa



lau- dá-bi-tur. ℣. Da-te e- i de

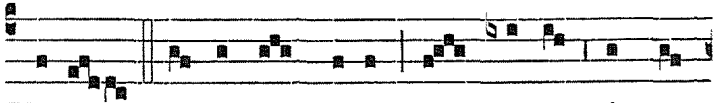


fructu mánu- um su- á- rum : et laudent e-am in



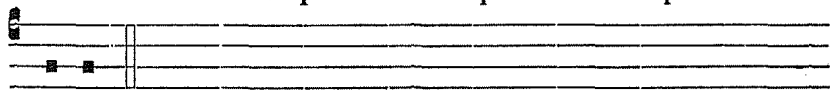
portis ó- pe-ra e- jus. * Mú- li- er.

Ant. toni vj.



VENI e- lécta me- a, et ponam in te

thronum me- um : qui- a concupí-vit rex spé-ci- em

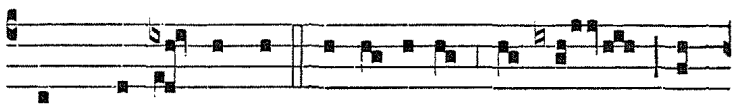


tu- am.

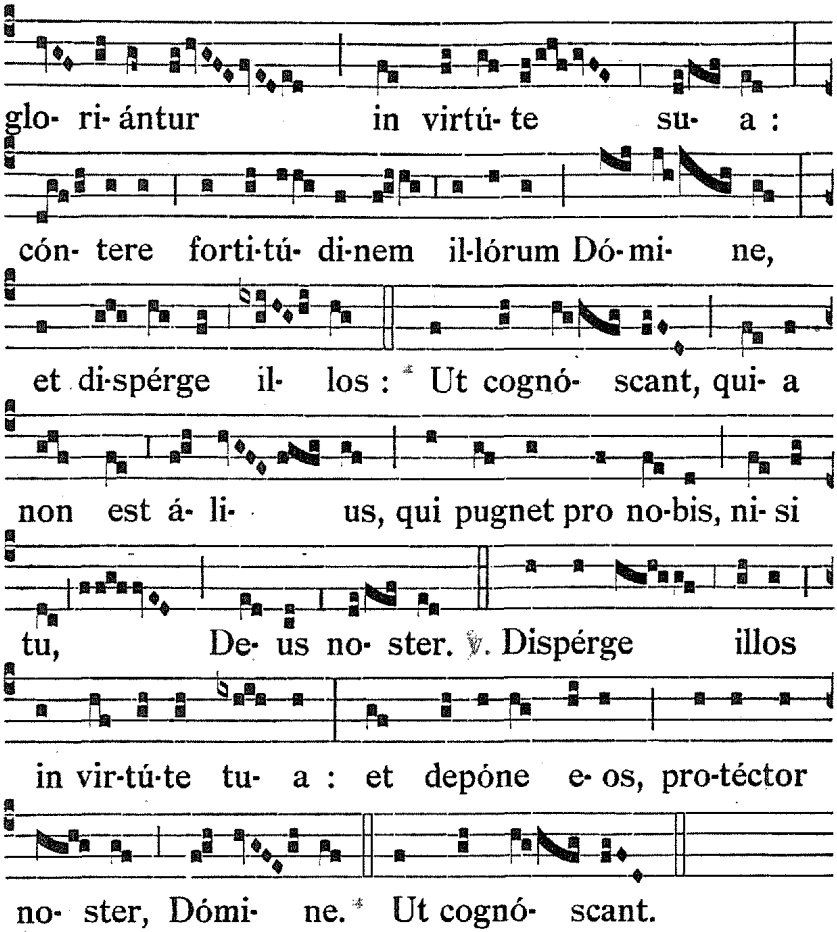
IN PROCESSIONE TEMPORE BELLI

CONTRA INIMICOS FIDEI CATHOLICÆ.

℟. toni j.



CONGREGA- TI sunt in-i-mí-ci nostri, et

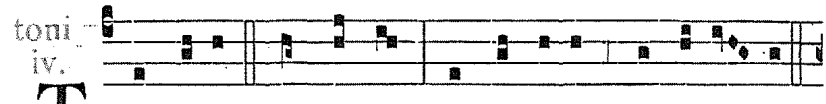


HYMNUS, SIVE CANTICUM

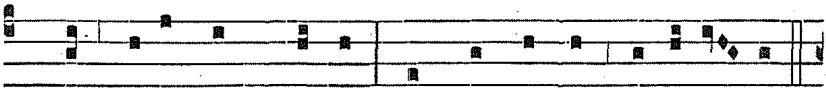
SS. AMBROSII ET AUGUSTINI

In variis occasionibus processionaliter cantari solitum : ut in electione Magistri Ordinis, in victoria contra inimicos Fidei, in Processione pro Gratiarum actione, et similibus.

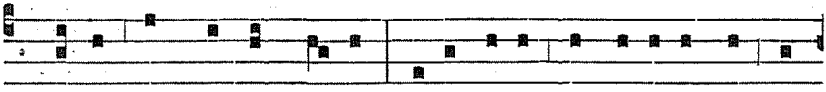
toni iv.



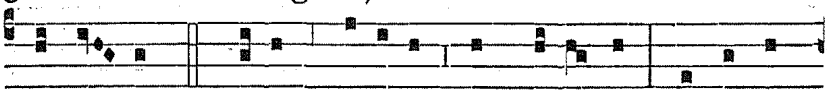
TE De- um laudámus : te Dóminum confi-té-mur.



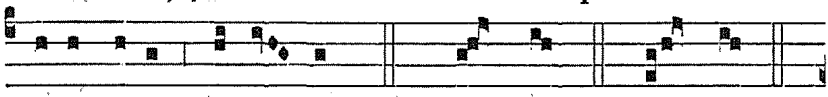
2. TE ætérnum Patrem omnis terra venerá- tur.



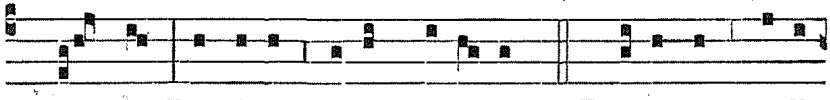
3. TI-BI omnes Ange- li, ti-bi cæli et univérsæ Po-



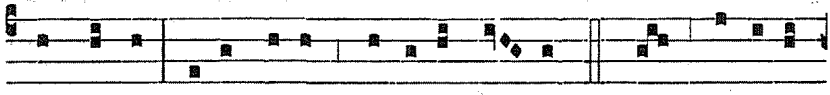
testá- tes, 4. TI-BI Chérubim et Séraphim incessá-



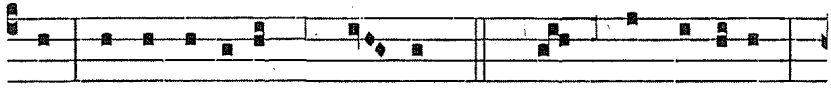
bi-li voce proclá- mant : 5. SANCTUS, 6. SANCTUS,



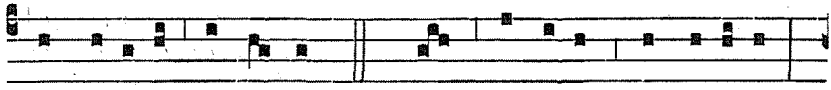
7. SANCTUS, Dóminus De- us Sába- oth 8. PLENI sunt cæli



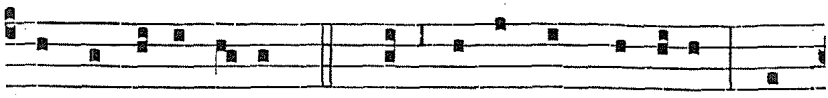
et terra ma-jestá-tis gló-ri- æ tu- æ. 9. TE glo-ri- ó-



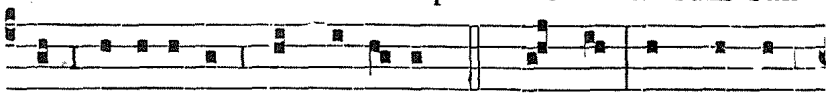
sus Aposto-lórum Cho- rus, 10. TE Prophe-tárum



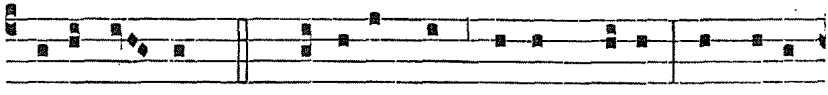
laudábi-lis núme-rus, 11. TE Mártyrum candidá-tus



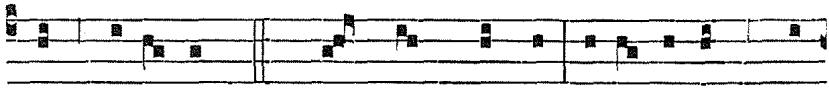
laudat exérci- tus. 12. Te per orbem terrárum san-



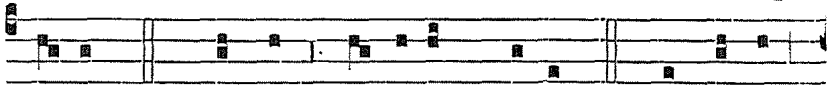
cta confi-té-tur Eccle-si- a : 13. Patrem imménsæ



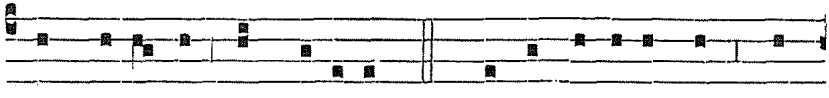
ma-jestá- tis, 14. Venerandum tu- um verum et úni-



cum Fí-li- um, 15. Sanctum quoque Pará-cli-tum Spí-

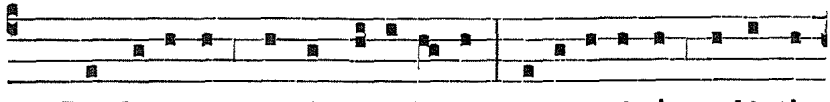


ri- tum. 16. Tu Rex gló- ri- æ, Christe. 17. Tu Patris



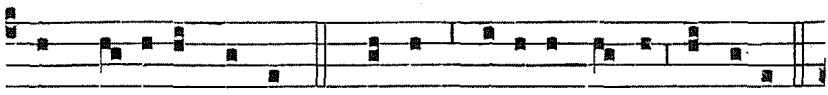
sempi-térnus es Fí- li- us. 18. Tu, ad li-berándum sus-

ceptúrus hómi- nem, non horru- ísti Vírgi-nis ú-terum.



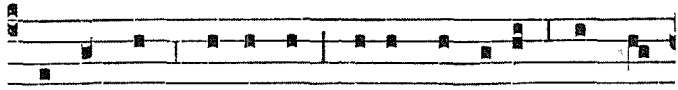
19. Tu devícto mortis acú-le- o, aperu- ísti credénti-

bus regna cælórum. 20. Tu ad déxteram De- i se-des

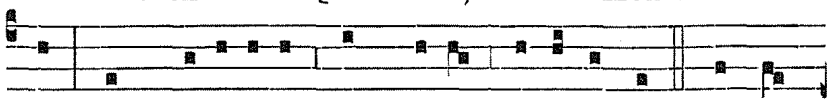


in gló- ri- a Patris. 21. JUDEX créde-ris esse ventúrus.

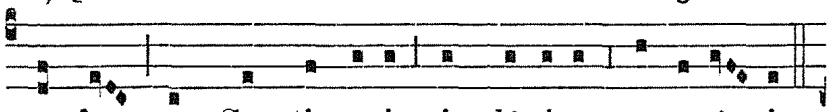
Hic genu-flectitur.



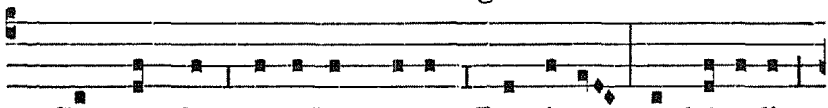
22. TE ERGO QUÆSUMUS, TU- IS FAMULIS SUBVE-



NI, QUOS PRETI- OSO SANGUINE REDEMISTI. 23. ÆTER-

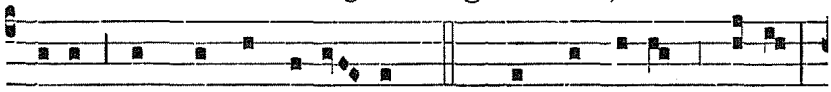


NA fac cum Sanctis tu- is in gló-ri- a numerá- ri.

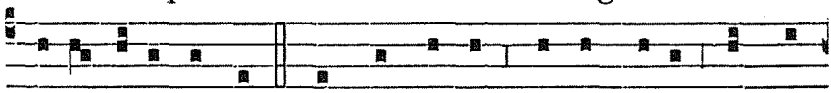


24. SALVUM fac pópu-lum tu- um Dómine, et bénedic

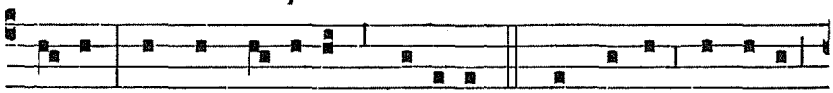
here-di-tá-ti tu- æ. 25. ET re-ge e- os, et extólle



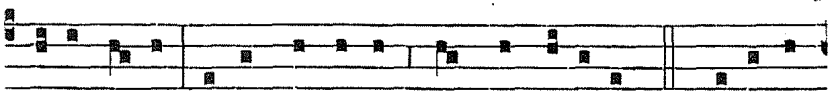
illos usque in ætér- num. 26. PER síngu-los di- es



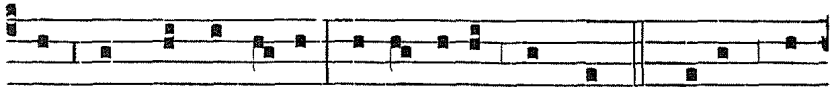
bene- dí-cimus te. 27. ET laudámus nomen tu- um in sæ-



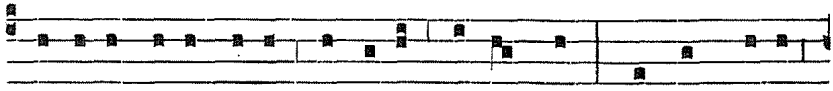
cu- lum, et in sæcu-lum sæcu-li. 28. DIGNARE, Dómine,



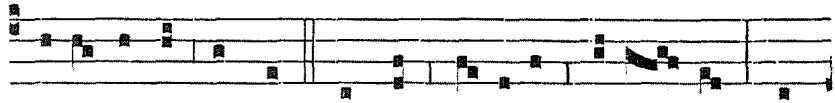
di- e isto si-ne peccá-to nos custodí-re. 29. MI-SERE-



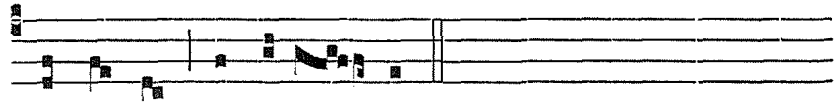
RE nostri, Dómi- ne: mi-se- rére nostri. 30. FI- AT mi-



se-ri-córdi- a tu- a, Dómine super nos, quemádmodum



sperá- vimus in te. 31. IN te, Dómine, spera- vi : non



confúndar in ætér- num.

In Processione pro Gratiarum actione potest dici sequens ℣. et Oratio :

℣. Benedicámus Patrem, et Fílium, cum sancto Spíritu ℟.

℟. Laudémus et superexaltémus eum in sæcula ℟.

Orémus ℟.

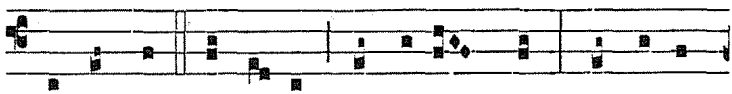
DEUS, cujus misericórdiæ non est número, et bonitátis infinítus est thesáurus ℟. tuæ piíssimæ Majestáti pro collátis nobis donis grátias ágimus, tuam semper cleméntiam exorántes : ut qui peténtibus postuláta concédis ℟. eósdem non déserens, ad præmia futúra dispónas : Per Christum Dóminum nostrum ℟. ℟. Amen.

FERIA II. IN ROGATIONIBUS ET DUABUS FERIIS PROXIME SUBSEQUENTIBUS.

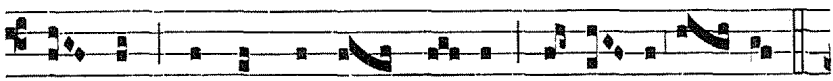
Quando Missa cantanda fuerit, Sacerdos et Ministri induant se sacris vestibus sicut in ferialibus diebus. Et præcedentibus Acolytho sine cereo, et Subdiacono et Diacono deferente Missale, subsequatur Sacerdos sine Casula. Deinde, finita Hora præcedente Missam, veniant ante gradus Presbyterii, et stent sicut in Dominicis diebus ad Aspersionem Aquæ benedictæ. Cantor autem incipiat Antiphonam **Exsúrge.**

℣ Si autem facienda fuerit Processio, induat Sacerdos cappam sericam et duo Ceroferarii candelas accensas deferant. Cum cantatur Antiphona, qui delaturi sunt Crucem et aquam benedictam, accipiant quæ ad eos pertinent.

Ant. toni ij.

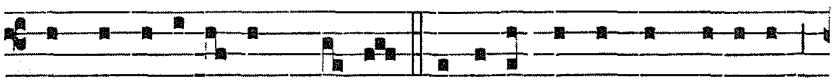


EXSURGE, Dómi-ne, ádjuva nos : et lí-be-

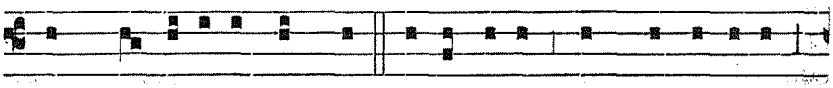


ra nos propter nomen tu- um, al-le- lú- ia.

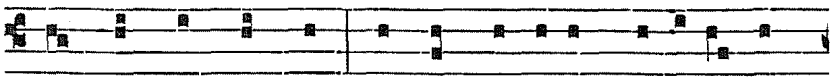
℣. De- us áuri-bus nostris audí-vimus : Patres nostri



annunti- avé-runt nobis. Gló-ri- a Patri, et Fí- li- o,



et Spi- rí-tu- i sancto. Sic-ut erat in princí-pi- o,



et nunc et semper, et in sæcu-la sæcu-ló- rum.

Amen. Repetitur. Exsúrge.

℣. Osténde nobis, Dómine, misericórdiam tuam, allelúia ℟

℟. Et salutáre tuum da nobis, allelúia ℟

℣. Dóminus vobíscum ℟

℟. Et cum spíritu tuo.

Orémus ℟

PARCE Dómine, parce pópulo tuo: ut dignis flagellatiónibus castigátus ℟ in tua miseratióne respíret: Per Christum Dóminum nostrum ℟ ℟. Amen.

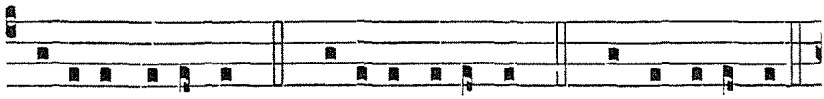
Postea duo Fratres in superpelliceis in medio Chori cantent Litaniam, utroque Choro simul respondente Fratribus stantibus versis vultibus ad Altare. Interim (ubi Processio non fit) Sacerdos et Ministri sedeant in Presbyterio, et ibi simul Litaniam voce submissa legant, Acolytho tenente Missale.

¶ Ubi vero Processio fieri consueverit, egrediatur hoc ordine: Primo præcedat Frater aliquis Clericus (vel aliquis Conversus si pauci sint Fratres) cum Aqua benedicta, quam procedendo aspergat; post eum Cæroferarii in superpelliceis, deinde Cruciferarius in superpelliceo; postea reliqui Fratres in ordine suo, junioribus præcedentibus; ultimo Sacerdos cum Diacono a dextris ipsius aliquas Reliquias deferente et Subdiacono a sinistris.

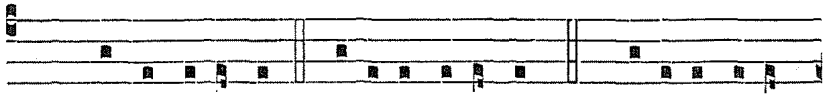
Cum autem dictum fuerit **Peccatóres te rogámus, audi nos,** Sacerdos cum Ministris revertens in sacristiam casulam assumat, et Missa inchoata, præcedente uno

Ceroferario et Diacono et Subdiacono more solito, veniat ad Altare.

LITANIÆ SANCTORUM.



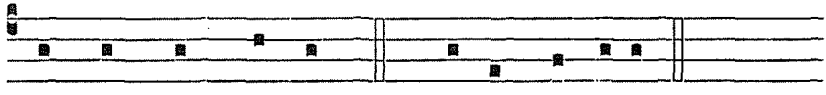
KYRI- E e-léison. ℟. Kyri- e e-léison. Christe e-léison.



℟. Christe e-léison. Kyri- e e-léison. ℟. Kyri- e e-léi-

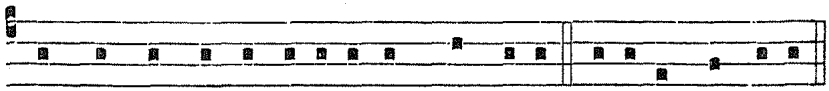
son. Christe audi nos. ℟. Christe exáudi nos.

Pater de cæ-lis De- us, mi-se-ré-re nobis. ℟. Pa-ter., etc.
Fili Redémptor mundi Deus, miserére nobis. ℟. Fili., etc.
Spíritus sancte Deus, miserére nobis. ℟. Spíritus., etc.
Sancta Trínitas unus Deus, miserére nobis. ℟. Sancta., etc.



Sancta Ma- rí- a, ℟. Ora pro nobis.
Sancta Dei Génitrix, ℟. Ora pro nobis.
Sancta Virgo Vírginum, ℟. Ora pro nobis.

Sancte Mícha- el, ℟. Ora pro nobis.
Sancte Gábri- el, ℟. Ora pro nobis.
Sancte Rápha- el, ℟. Ora pro nobis.



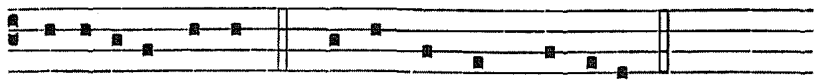
Omnes sancti Angeli et Archánge-li. ℟. Oráte pro nobis.

Omnes sancti beatórum Spirítuum órdines, oráte.
Sancte Joánnes Baptísta, ora pro nobis.
Sancte Joseph, ora.
Omnes sancti Patriárchæ et Prophétæ, oráte.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andréa, ora.
Sancte Jacóbe, ora.
Sancte Joánnes, ora.
Sancte Thoma, ora.
Sancte Jacóbe, ora.
Sancte Philíppe, ora.
Sancte Bartholomæe, ora.
Sancte Matthæe, ora.
Sancte Simon, ora.
Sancte Thaddæe, ora.
Sancte Mathía, ora.
Sancte Bárnaba, ora.
Sancte Marce, ora.
Sancte Luca, ora.
Omnes sancti Discípuli Dómini, oráte.
Omnes sancti Innocéntes, oráte.
Sancte Stéphane, ora.
Sancte Clemens, ora.
Sancte Cornéli, ora.
Sancte Cypriáne, ora.
Sancte Laurénti, ora.
Sancte Vincénti, ora.
Sancte Diónysi cum sóciis tuis, ora.
Sancte Mauríti cum sóciis tuis, ora.
Sancte Januári cum sóciis tuis, ora.
Sancti Fabiáne et Sebastiáne, oráte.
Sancti Cosma et Damiáne, oráte.
Sancte Thoma, ora.
Sancte Petre, ora.
Sancte Joánnes cum sóciis tuis, ora.
Omnes sancti Mártyres, oráte.
Sancte Sylvéster, ora.
Sancte Gregóri, ora.
Sancte Pie, ora.
Sancte Ambrósi, ora.
Sancte Augustíne, ora.
Sancte Hierónyme, ora.
Sancte Hilári, ora.
Sancte Martíne, ora.
Sancte Nicolãe, ora.
Sancte Antoníne, ora.

Vox exaltetur :

Sancte Pater Domínice, ora.

Sancte Pater Domínice, ora pro nobis.
Sancte Thoma, ora.
Sancte Vincénti, ora.
Sancte Hyacínthe, ora.
Sancte Raymúnde, ora.
Sancte Ludovíce, ora.
Sancte Antóni, ora.
Sancte Benedícte, ora.
Sancte Bernárde, ora.
Sancte Francísce, ora.
Omnes sancti Confessóres, oráte.
Sancta Anna, ora.
Sancta María Magdaléna, ora.
Sancta Martha, ora.
Sancta Felícitas, ora.
Sancta Perpétua, ora.
Sancta Agatha, ora.
Sancta Lucía, ora.
Sancta Agnes, ora.
Sancta Cæcília, ora.
Sancta Catharína, ora.
Sancta Margaríta, ora.
Sancta Ursula cum sodálibus tuis, ora.
Sancta Catharína, ora.
Sancta Rosa, ora.
Sancta Agnes, ora.
Sancta Catharína, ora.
Omnes sanctæ Vírgines et Víduæ, oráte.
Omnes Sancti, oráte.



Propí-ti-us esto. ℟. Parce no-bis, Dómine.
Propí-ti-us esto. ℟. Ex-áudi nos, Dómine.

A damna-ti-óne perpé-tu-a. ℟. Lí-bera nos, Dómine.
A subitánea et improvísa morte, líbera nos Dómine.
Ab imminéntibus peccatórum nostrórum perículis, líbera.
Ab infestatiónibus dæmonum, líbera.
Ab omni immundítia mentis et córporis, líbera.
Ab ira, et ódio, et omni mala voluntáte, líbera.
Ab immúndis cogitatiónibus, líbera.
A cæcitáte cordis, líbera.
A fúlgure et tempestáte, líbera.
A peste, fame, et bello, líbera.
A flagéllo terræmótus, líbera.

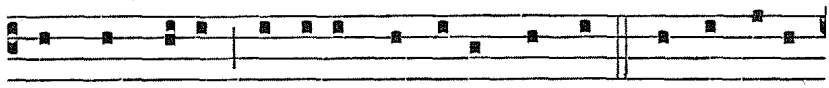
Ab omni malo, . líbera.
Per mystérium sanctæ Incarnatiónis tuæ, líbera.
Per Passiónem et Crucem tuam, líbera.
Per gloriósam Resurrectiónem tuam, líbera.
Per admirábilem Ascensiónem tuam, líbera.
Per grátiam sancti Spíritus Paráclíti, líbera.
In die judícii, líbera.

Pecca-tóres. Te rogámus, audi nos.

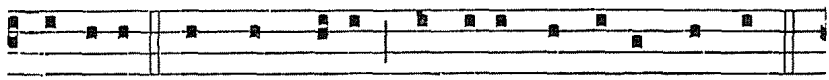
Ut pacem nobis dones, te rogámus, audi nos.
Ut misericórdia et píetas tua nos custódiat, te rogámus.
Ut Ecclésiam tuam sanctam régere et conserváre dignéris, te rogámus.
Ut Domnum Apostólicum et omnes gradus Ecclésiæ in sancta religióne conserváre dignéris, te rogámus.
Ut Epíscopos et Prælátos nostros et cunctas congregatiónes illis commissas in tuo sancto servítio conserváre dignéris, te rogámus.
Ut inimícos sanctæ Ecclésiæ humiliáre dignéris, te rogámus audi nos.
Ut Régibus et Princípibus nostris pacem et veram concórdiam, atque victóriam donáre dignéris, te rogámus audi nos.
Ut cunctum pópulum Christiánum pretióso Sánguine tuo redémptum conserváre dignéris, te rogámus.
Ut ómnibus benefactóribus nostris sempitérna bona retríbuas, te rogámus.
Ut ánimas nostras et paréntum nostrórum ab ætérna damnatióne erípias, te rogámus.
Ut fructus terræ dare et conserváre dignéris, te rogámus.
Ut óculos misericórdiæ tuæ super nos redúcere dignéris, te rogámus.

Ut omnes errantes ad unitatem Ecclesiae revocare, et infidel universos ad Evangelii lumen perducere digneris, te rogamus-

Ut obséquium servitútis nostræ rationábile fácias, te rogámus audi nos.
Ut mentes nostras ad cæléstia desidéria érigas, te rogámus audi nos.
Ut misérias páuperum et captivórum intuéri et releváre dignéris, te rogámus.
Ut loca nostra et omnes habitántes in eis visitáre et consolári dignéris, te rogámus.
Ut civitátem istam et omnem pópulum ejus protégere et conserváre dignéris, te rogámus.
Ut omnes fidéles navigántes et itinerántes ad portum salútis perdúcere dignéris, te rogámus.
Ut reguláribus disciplínis nos instrúere dignéris, te rogámus audi nos.
Ut ómnibus fidélibus defúnctis réquiem ætérnam dones, te rogámus audi nos.
Ut nos exaudíre dignéris, te rogámus.
Fili Dei, te rogámus.



Agnus De- i, qui tollis peccá-ta mundi. ℟. Parce nobis



Dómine. Agnus De- i, qui tollis peccá-ta mundi.

℟. Exáudi nos Dómine. Agnus De- i, qui tollis pec-

cá-ta mundi. ℟. Mi-seré-re no-bis.

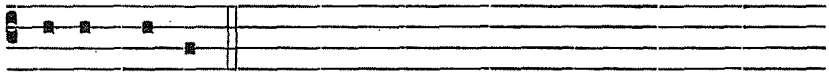
IN PROCESSIONIBUS EXTRAORDINARIIS.

Cum oportebit facere aliquam Processionem in claustro vel extra pro aliquo casu emergente ut est turbatio aeris, periculum guerrarum, tribulatio Ecclesiæ, status Terræ sanctæ, infirmitas Principis, receptio Reliquiarum, reverentia Papæ vel alicujus Magni cui occurritur vel cum Processione deducitur, occasio Capituli generalis vel provincialis, excellentia defuncti et hujusmodi legatur et cantetur et fiant Stationes secundum ordinationem Prioris cum consilio discretorum, prout competit materiæ cujus occasione fit Processio et visum fuerit ad ædificationem intuentium expedire. (Prt.)

Si cantandæ fuerint Litaniæ, cantentur ut pp. **126-130.** quibus finitis dicatur :

Kyri- e, e-léison. Christe, e-léison. Kyri- e, e-léison.

Postea ille qui indutus est Cappa serica dicat :



Pa-ter noster.

Et postea subjungat :

℣. Et ne nos indúcas in tentatiónem ℟

℟. Sed líbera nos a malo ℟

℣. Ora pro nobis, sancta Dei Génitrix ℟

℟. Ut digni efficiámur promissiónibus Christi ℟

℣. Dómine, non secúndum peccáta nostra fácias nobis ℟

℟. Neque secúndum iniquitátes nostras retríbuas nobis ℟

Postea subjungat alium Versum de infra positis ad propositum Processionis.

Deinde, absque Dóminus vobíscum. dicat sequentes Orationes præmisso

Orémus ℣

CONCEDE nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis salúte gaudére : et gloriósa beátæ Maríæ semper Vírginis intercessióne a præsénti liberári tristítia ℣ et ætérna pérfrui lætítia :

Oratio.

PARCE, Dómine, parce pópulo tuo : ut dignis flagellatiónibus castigátus ℣ in tua miseratióne respíret :

Demum subjungat aliquam ex infra positis Orationibus ad propositum Processionis, eam terminando Per Christum Dóminum nostrum. Et responso Amen. ad Sacristiam cum Ministris revertatur.

℣ Si fuerit tribulatio Ecclesiæ, dicatur :

℣. Adjúva nos, Deus salutáris noster ℣
℟. Et propter glóriam nóminis tui, Dómine, líbera nos :

Oratio.

ECCLESIÆ tuæ, quæsumus, Dómine, preces placátus admítte : ut destrúctis adversitátibus et erróribus univérsis ℣ secúra tibi sérviat libertáte : Per Christum Dóminum nostrum ℣

℣ Si Processio fiat pro pace, dicatur :

℣. Fiat pax in virtúte tua ℣
℟. Et abundántia in túrribus tuis ℣

Oratio.

DEUS, a quo sancta desidéria, recta consília et justa sunt ópera ℣ da servis tuis illam, quam mundus dare non potest, pacem : ut et corda nostra mandátis tuis dédita ℣ et hóstium subláta formídine, témpora sint tua protectióne tranquílla : Per Christum Dóminum nostrum ℣

℣ Si Processio fiat pro petenda pluvia, dicatur :

℣. Operi, Dómine, cælum núbibus ℟
℟. Et para terræ plúviam ℟

Oratio.

DEUS, in quo vívimus, et movémur, et sumus ℟ plúviam nobis tríbue congruéntem : ut præséntibus auxíliis sufficiénter adjúti ℟ sempitérna fiduciálius appetámus : Per Christum Dóminum nostrum ℟

℣ Si Processio fiat pro serenitate, dicatur :

℣. Adduxísti, Dómine, Spíritum tuum super terram ℟
℟. Et prohíbitæ sunt plúviæ de cælo ℟

Oratio.

AD te, Dómine, clamántes exáudi ℟ et áeris serenitátem nobis tríbue supplicántibus : ut qui juste pro peccátis nostris afflígimur ℟ misericórdia tua præveniénte, tuam clementiam sentiámus : Per Christum Dóminum nostrum ℟

℣ Si Processio fiat tempore pestilentiæ, dicatur :

℣. Exsúrge, Dómine, ádjuva nos :
℟. Et líbera nos propter nomen tuum ℟

Oratio.

DEUS, qui non mortem, sed pœniténtiam desíderas peccatórum ℟ pópulum tuum, quæsumus, ad te convérte propítius : ut dum tibi devótus exístit ℟ iracúndiæ tuæ ab eo flagélla amóveas : Per Christum Dóminum nostrum ℟

℣ Si Processio fiat contra Turcas et Hæreticos, dicatur :

℣. Mitte nobis Dómine auxílium de Sancto ℟
℟. Et de Sion tuére nos :

Oratio.

OMNIPOTENS sempitérne Deus, in cujus manu sunt ómnium potestátes et ómnium jura regnórum : ré-

spice in auxílium Christianórum ℟. ut gentes Turcárum atque Hæreticórum, quæ in sua feritáte confídunt, déxteræ tuæ poténtia conterántur : Per Christum...

℣ Si Processio fiat pro summo Pontifice, dicatur :

℣. Orémus pro Dómino Papa ℟.

℟. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra ℟. et non tradat eum in ánimam inimicórum ejus ℟.

Oratio.

DEUS, ómnium fidélium pastor et rector ℟. fámulum tuum N. quem Pastórem Ecclésiæ tuæ præésse voluísti, propítius réspice : da ei, quæsumus, verbo et exémplo quibus præest proficere ℟. ut ad vitam una cum grege sibi crédito pervéniat sempitérnam : Per Christum...

Si Processio fiat pro Rege, Duce, vel Principe, dicatur :

℣. Salvum fac servum tuum ℟.

℟. Deus meus, sperántem in te :

Oratio.

QUÆSUMUS, omnípotens Deus : ut fámulus tuus N. Rex (vel Dux, vel Princeps) noster, qui tua miseratióne suscépit Regni (vel Ducátus, vel Principátus) gubernácula ℟. virtútum étiam ómnium percípiat increménta : quibus decénter ornátus, et vitiórum monstra devitáre ℟. et ad te, qui via, véritas et vita es, gratiósus váleat pervenire : Per Christum... ℟. Amen.

IN SOLEMNI RECEPTIONE

CONVENTUS.

Cum Conventus mittitur ad aliquem locum recipiendum, si pietas Cleri, vel Populi, vel utriusque talis est ut ibi solemniter Conventum recipi utile credatur: tunc, die præcedente diem præfixum ad receptionem illius, Prior cum Fratribus Conventui illi deputatis, et quibusdam aliorum, si visum fuerit, decenti societate morentur in aliquo loco ita propinquo, ut in crastino, hora competenti, ad locum venire possint. Mane igitur venientes processionaliter, præcedente eo qui defert Aquam benedictam ad aspergendos occurrentes, et Cruciferario cum Cruce, honeste, decenter ac modeste sicut decet religiosos incedant, legendo Psalmos, cantando Litanias, vel alia, prout Priori visum fuerit.

Cum venerint ante januam Ecclesiæ, ordinent se in platea processionaliter, Cruciferario stante ante illam verso vultu ad Ecclesiam, et imagine Crucifixi ad Conventum: ille vero, qui defert Aquam benedictam, colloceť se uti dictum est pag. **26.**, ceteris Fratribus stantibus versis vultibus ad invicem.

Interim duo Fratres, quibus Prior injunxerit, stantes in medio, incipiant Antiphonam **Salve Regína.** pag. **89.**, vel **Ave Regína.** pag. **88.**; cantetur ab omnibus cum iisdem reverentiis, sicut cantatur post Completorium.

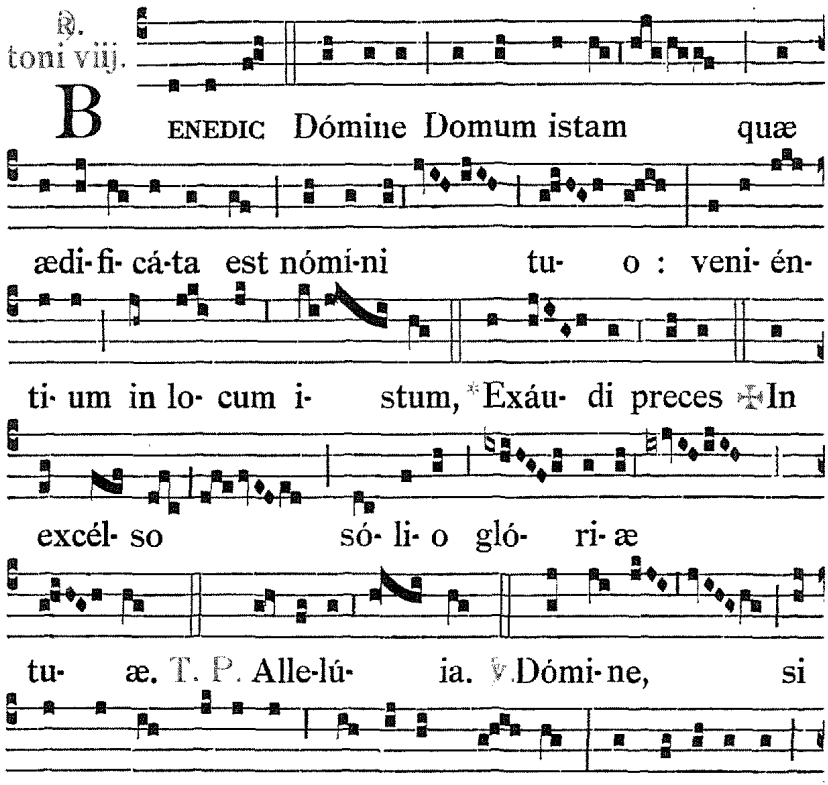
Finita Antiphona, a duobus, de quibus Prior ordinaverit, dicatur:

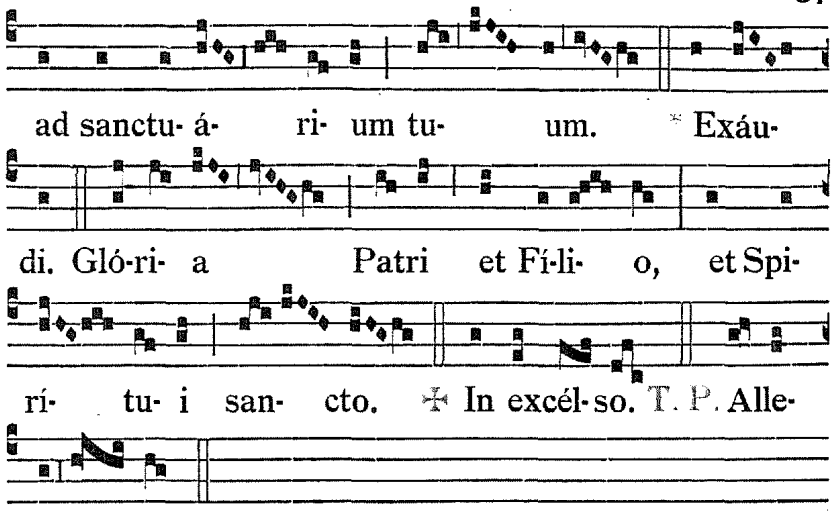
℣. **Dignáre me laudáre te Virgo sacráta** ℟.
℟. **Da mihi virtútem contra hostes tuos** ℟.

Et Prior, vel ille cui injunxerit, subjungat, sine **Dóminus vobíscum.**, præmisso **Orémus.** Orationem **Prótege, Dómine.** pag. **95.**

Deinde iidem Fratres, qui inceperant Antiphonam

præcedentem, incipiant Antiph. **O lumen Ecclésiæ.** p. 76., et cantando eam omnes intrent Ecclesiam exteriorem, ubi ordinent se processionaliter secundum prædictum modum. Et dicto ab eisdem qui prius Versiculo **Ora pro nobis, beáte Pater Domínice,** etc., subjungat qui prius, sine **Dóminus vobíscum.**, præmisso **Orémus.**, Orationem **Deus, qui Ecclésiam,** pag. 76. Postmodum, incepta Antiphona de Sancto cujus est Ecclesia, Fratres ingrediantur Chorum, et dicto Versiculo et Oratione de Sancto ab eisdem et secundum eumdem modum, ut supra, incipiatur Responsorium sequens :





Post resumptiones, ab eisdem, ut supra, dicatur :

℣. **Osténde nobis, Dómine, misericórdiam tuam** ℟.

℟. **Et salutáre tuum da nobis** ℟.

Et idem, qui supra, subjungat sine **Dóminus vobíscum.**, præmisso **Orémus.**, Orationem **Exáudi nos, Dómine.** pag. 5.

Si vero Ecclesia fuerit de B. Virgine, vel de B. P. N. Dominico : tunc prima statio fiat ut prius in platea, secunda in Choro Fratrum ita quod in secunda Statione dicatur Antiphona de illo cujus est Ecclesia, et addatur Oratio. **Exáudi nos.** pag. 5. In prima vero Statione dicatur alia Antiphona ut supra de illo cujus est Ecclesia, cum ℣. et Oratione debitis.

Si fuerit voluntas Episcopi, seu Cleri, quod processio vadat ad Cathedralem Ecclesiam, vadat illuc primo, quam ad Domum nostram ; et cantetur aliquid de Sancto cujus est Ecclesia, cum Versu et Oratione debitis, dicendis ab illis qui supra.

Idem etiam faciendum est, si Conventus aliam intret

Ecclesiam, secundum morem terræ, juxta quam contingit ipsum transire; hoc semper observato, ut ultimo veniat ad locum nostrum.

IN SOLEMNI RECEPTIONE

LEGATORUM SEDIS APOSTOLICÆ, ET ALIORUM PRÆLATORUM.

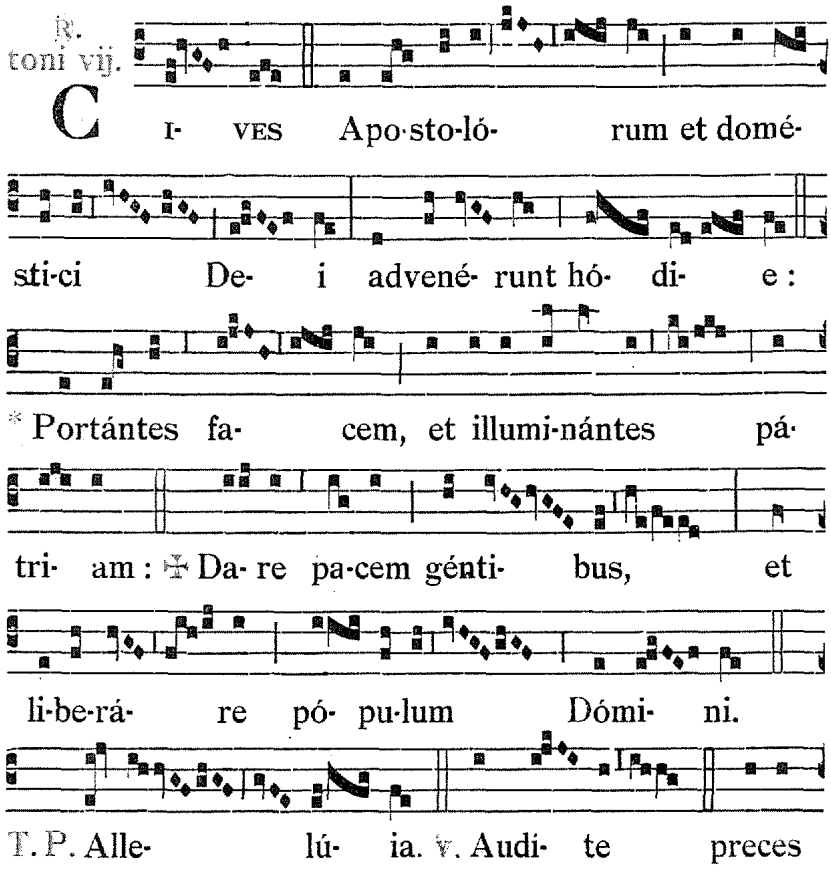
Cum Legatus aliquis fuerit solemniter recipiendus in aliqua domo nostra, appropinquante adventu ejus convocentur Fratres in Chorum, et congregati exeant, antequam ipse intret domum, processionaliter ad exteriorem Ecclesiam, præcedentibus duobus collateraliter incedentibus, qui deferant Aquam benedictam et Thuribulum; deinde sequente Cruciferario cum Cruce, postmodum Diacono cum libro Evangeliorum, tandem Priore cum Stola super Cappam, et Libello ad Officium necessario; vel si major solemnitas fuerit facienda, induat Cappam sericam, in quo casu etiam prædicti Ministri procedere debent in superpelliceis, alias in Cappis; postmodum subsequatur Conventus præcedentibus senioribus; et sic procedatur usque ad portam exteriorem, per quam ingredi debet Legatus: ubi subsistente Priore, ordinate stet Conventus post eum.

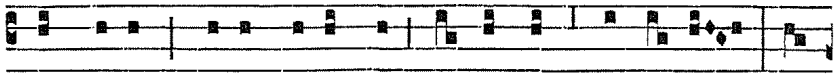
Adveniente igitur Legato ad portam prædictam, Prior eidem det aspersorium, ut ipse se et alios assistentes aspergat. Si Legatus noluerit aspersorium recipere, Prior ipsum aspergat. Deinde porrigat ei thus ad ponendum in thuribulum, ejus relinquens voluntati ut illud benedicat, vel non. Si autem Legatus noluerit illud accipere, ipse Prior non benedicens illud, ponat in thuribulum; et sive ipse Legatus, sive Prior posuerit thus in thuribulum, in utroque casu Prior incenset eum solum: deinde, reddito thuribulo Thuriferario, det Legato librum Evangeliorum ad osculandum. Quo facto, Cantor incipiat ℟. **Cives.**, et

totus Conventus illud prosequatur simul cum Versu, et Glória Patri. ; quem Versum et Glória Patri., sicut et reinceptiones, semper Cantor incipiat.

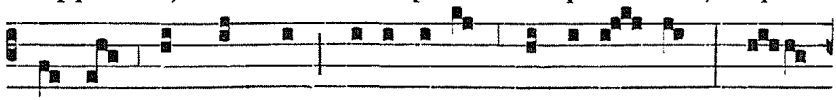
Dum autem incipitur Responsorium, moveat se Processio, et intret Chorum, præcedentibus junioribus, et Prior, cum aliquibus antiquioribus paucis, quos præcedant prædicti Ministri, ducat Legatum ad locum decenter in Choro præparatum, vel super gradus, ubi commode flexis genibus possit orare.

℟. toni vij.

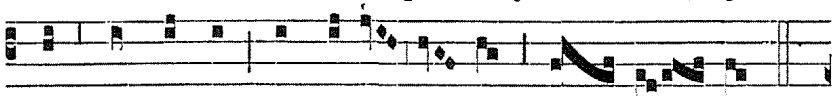




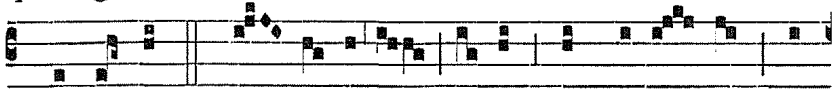
súpplicum, vi-tæ ætérnæ poscéntes præmi- a, qui



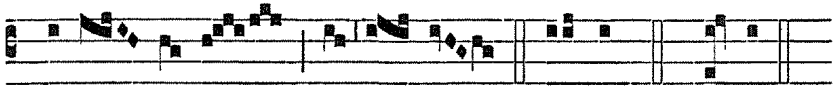
fer-tis in dextris maní-pu-los justi-ti- æ, qui-



que gaudéntes advení- stis hó- di- e :



* Portántes. Gló- ri- a Patri, et Fí-li- o, et



Spi-rí- tu- i san- cto. ✠ Da- re. T.P. Allel.

Dum autem appropinquatur ad finem cantus, invitetur Legatus a Priore ut surgens det benedictionem, si est talis persona quæ eam consueverit dare. Si autem noluerit, ipso perdurante in oratione, finito cantu, statim dicat Prior :

℣. Salvum fac servum tuum ℟.
℟. Deus meus, sperántem in te :
℣. Salvum fac pópulum tuum, Dómine ℟.
℟. Et bénedic hereditáti tuæ ℟.
℣. Dóminus vobíscum ℟.

Orémus ℟.

OMNIPOTENS sempitérne Deus, qui facis mirabília magna solus ℟. præténde super fámulum tuum et super cunctas congregatiónes illi commíssas Spíritum grátiæ salutáris : et ut in veritáte tibi compláceant ℟.

perpétuum eis rorem tuæ benedictiónis infúnde : Per Christum Dóminum nostrum ℣. ℟. Amen.

Dicta Oratione, invitetur ad surgendum. Si autem dare voluerit benedictionem, non dicatur prædicta Oratio.

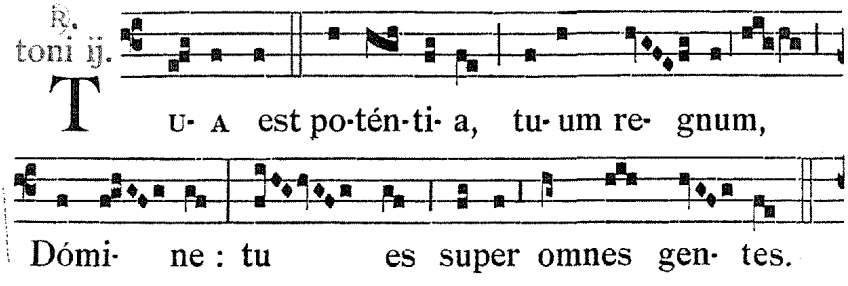
Data ergo benedictione, vel dicta Oratione prædicta, ducatur ad Capitulum, si voluerit prædicare, vel aliquid dicere Fratribus, qui conveniant ad pulsationem campanæ Capituli : vel si noluerit intrare Capitulum, dicatur Missa, si dicenda fuerit, ab ipso, vel ab alio ; vel dicatur Hora aliqua, si dicenda est, dum ad Missam se præparant præparandi ; vel aliud fiat, quod ipsi Legato videbitur faciendum.

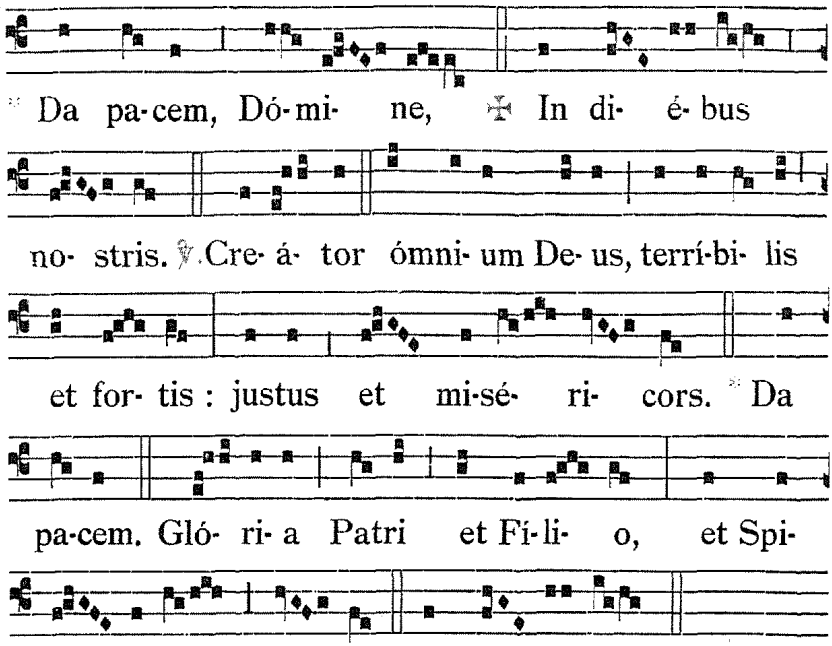
Si Episcopus, vel Metropolitanus, vel alia persona Ecclesiastica, habens regimen animarum, fuerit recipienda solemniter, eadem forma servetur.

IN SOLEMNI RECEPTIONE

SÆCULARIUM PRINCIPUM.

Cum aliqua persona sublimis sæcularis, in dignitate constituta, fuerit recipienda solemniter, servetur forma in receptione Legatorum præscripta ; hoc excepto, quod loco Responsorii **Cives Apostolórum.** dicatur Responsorium **Tua est poténtia.** cum sequentibus ℣℣. et Oratione.





Finita resumptione Responsorii, Prior dicat :

℣. Salvum fac servum tuum ℟.
℟. Deus meus, sperántem in te :
℣. Salvum fac pópulum tuum Dómine ℟.
℟. Et bénedic hereditáti tuæ ℟.
℣. Dóminus vobíscum ℟.
℟. Et cum spíritu tuo.

Orémus ℟.

FAMULUM tuum quæsumus, Dómine, tua semper protectióne custódi : ut libera mente tibi desérviat ℟. et te protegénte a malis ómnibus sit secúrus : Per Christum Dóminum nostrum ℟. ℟. Amen.

℣ Si vero fuerit Rex, vel Imperator, loco illius Versiculi Salvum fac servum tuum. dicatur ℣. Dómine, salvum

fac Regem.; et in Oratione dicatur **Fámulum tuum Regem nostrum.** vel **Imperatórem nostrum.**

℣ Si vero fuerit Regina, vel Imperatrix, non mutetur v. prædictus, nisi quoad sexum, ut dicatur ℣. **Salvam fac fámulam tuam.**, et in Oratione dicatur **Fámulam tuam Regínam nostram.**, vel **Imperatrícem nostram.**

℣ Si Episcopus civitatis, vel alius fuerit præsens, rogandus est ut faciat Officium supradictum Prioris.

Cantoris autem est providere de prædictis ministris.

℣ Si vero solemnitas major, vel devotio requirat ut aliquid plus cantetur quam supradictum est, poterit cantari aliquid de beata Virgine, vel de beato Dominico, vel de Sancto cujus est Ecclesia, secundum ordinationem Cantoris cum consilio Prioris; ita ut, finito cantu prædicti Responsorii, cantetur illud aliud immediate, et dicatur de illo Sancto ℣. et Oratio propria cum aliis ℣℣. et Oratione prædictis, ita tamen ut ℣. de Sancto præponatur aliis.

℣ Ad hoc sciendum est, quod si aliquis de prædictis solemniter recipiendis habeat aliquam formam in sui receptione differentem a supradicta, quam velit observari (de quo conferendum est cum Capellano ejus), debet illa servari, et maxime in receptione Papæ.

IN ELECTIONE MAGISTRI ORDINIS.

Completa Missa in Conventu ubi fit electio, Electores inclusi, antequam procedant ad electionem, dicant flexis genibus et sine cantu Hymnum **Veni Creátor.** pag. 48. Priore Provinciali, qui primum locum tenuerit, dicente unum versum Hymni, et aliis respondentibus alium.

Post Hymnum dicatur **Kyrie eléison.** et idem Prior

Provincialis dicat Pater noster., postea subjungat Et ne nos indúcas in tentatiónem.

℣. Emítte Spíritum tuum, et creabúntur. etc.
℣. Dóminus vobíscum. etc.

Orémus. Oratio.

DEUS, qui corda fidélium sancti Spíritus illustratióne docuísti : da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Christum Dóminum nostrum. ℟. Amen.

Deinde procedatur ad electionem, qua facta, convocato Capitulo, et recitato ibi processu coram Fratribus a prædicto Priore breviter et summatim, Cantor incipiat Te Deum laudámus. p. 120., quod Fratres devote prosequentes vadant ad Chorum, non servato processionis ordine. Duo vero Priores Provinciales, qui primum locum tenuerint, unus ad dexteram Magistri, si præsens fuerit, et alius ad sinistram, ducant ipsum ante gradum Altaris, ubi flexis genibus prostratus maneat quousque infra scripta Oratio terminetur.

Finito Te Deum., immediate primus Prior de duobus prædictis dicat :

℣. Salvum fac servum tuum ℣
℟. Deus meus sperántem in te :
℣. Dóminus vobiscum ℣
℟. Et cum spíritu tuo.

Postea dicat sequentem Orationem eo modo quo dicuntur Orationes ad Horas :

Orémus ℣ Oratio.

CONCEDE, quæsumus, omnípotens Deus : ut fámulum tuum, quem ad régimen animárum nostrárum elégimus, dono tuæ grátiæ prosequáris ℣ ut te largiénte, cum ipsa nostra electióne tibi placeámus : Per Christum Dóminum nostrum ℣ ℟. Amen.

Postmodum duo prædicti Priores erigant eum, et ducant ad Chorum et collocent in sede sua.

Interim pulsato iterum Capitulo, postquam Magister fuerit in sede sua, conveniant Fratres ad Capitulum sine processionis ordine, Magistro ultimo eunte. Cumque in Capitulum venerint, Magister, sedens in sede sua, Fratrum orationibus se recommendet, et alia, si qua voluerit proponere, proponat.

Completo Capitulo, surgat Magister et dicat ℣. **Adjutórium nostrum in nómine Dómini.** ℟. **Qui fecit cælum et terram.**

℣ Si vero Magister præsens non fuerit, nihilominus post electionem convocato Capitulo, et recitato processu, cantetur **Te Deum.**, et eatur ad Chorum, et dicatur Versiculus **Salvum fac.** cum Oratione **Concéde.**, ut supra. Secundo tamen non oportet Fratres ad Capitulum convenire.

IN ELECTIONE PRIORIS

PROVINCIALIS VEL CONVENTUALIS.

Completa Missa de Spiritu sancto, fiat invocatio Spiritus sancti, sicut in electione Magistri Ordinis dictum est. Completa electione, convocatisque Fratribus ad Capitulum, et recitato processu electionis, incipiat Cantor Psal. **Laudáte Dóminum, omnes gentes.** in ea voce qua dici solet ad **Pretiósa**; et Conventus prosequatur Psalmum cum **Glória Patri,** dextro Choro dicente primum Versum.

Quo finito, in electione Prioris Provincialis sine **Kyrie eléison.** et sine **Pater noster.** Vicarius Prioris Provincialis, si non est electus, alias Prior Conventualis, vel qui primum locum tenet, dicat legendo :

℣. **Confirma hoc, Deus, quod operátus es in nobis ;**
℟. **A templo sancto tuo quod est in Jerúsalem.**
℣. **Dóminus vobiscum.**

Orémus. Concéde, quæsumus, omnípotens Deus : ut fámulum tuum, quem ad régimen animárum nostrárum elégimus, dono tuæ grátiæ prosequáris ; ut te largiénte cum ipsa tibi nostra electióne placeámus. Per Christum.

Deinde dicat ℣. Adjutórium nostrum in nómine Dómini. ℟. Qui fecit cælum et terram.

¶ In electione Prioris conventualis, completa electione, Fratribus convocatis ad Capitulum recitatoque processu breviter, dicatur legendo Psalmus Laudáte Dóminum omnes gentes., dextro Choro dicente primum Versum, deinde Glória Patri.

Postea, qui tenet Capitulum dicat ℣. Adjutórium nostrum., ut supra.

DE RECEPTIONE NOVITIORUM

AD HABITUM.

Cum aliquis habitu Ordinis erit induendus, Magister Novitiorum eum ducat usque ad medium Capituli, et ostendat ei locum veniæ faciendæ. Qui toto corpore in terram prostratus, et manibus in modum crucis extensis, Priori petenti : Quid quæris ? respondeat : Misericórdiam Dei et vestram.

Tunc Prior faciat eum surgere, et voluntatem ejus requirens ei exponat austeritates Ordinis hoc modo, vel alio, prout ei placuerit :

Fili carissime, in ista petitione tua duo petis, scilicet misericordiam Dei et nostram : sed misericordiam Dei tibi dare non possumus, bene tamen credimus te fuisse eam consecutum, quia Dominus Deus te inspiravit ad ingressum hujus religionis. Nostram autem misericordiam tibi dare non possumus sine quibusdam conditionibus, quas si non haberes, aut non proponeres observare, non posses habere misericordiam nostram. Non

enim sufficit te nullo impedimento canonico innodari, sed insuper oportet quod intelligas quæ habeas observare in religione : ne postea dicas te fuisse deceptum, vel non credidisse tot ardua esse in ea. Imprimis oportet te servare tria vota principalia Religionis, scilicet : obedientiam, paupertatem et castitatem.

Quantum ad obedientiam, scias, quod eris obligatus servare Regulam, et Constitutiones nostras, et obedientias majorum tuorum, ita quod non existimes te habere ullam libertatem, sed totaliter esse subjectum et privatum propria voluntate. Nam non poteris manducare, vel bibere sine licentia, nec ad aliquem locum accedere, nec tibi aliqua placita facere sine voluntate tui Prælati. Et si velles stare in aliquo Conventu et tui Superiores voluerint quod stes in alio, teneberis obedire eis, et non tibi complacere.

Quantum ad paupertatem, similiter non poteris habere aliquid quantumcumque modicum, quod possit dici tuum, vel quod tu possis dicere, hoc meum est, sed ea, quæ tibi fuerunt concessa, erunt subjecta voluntati Prælati tui, qui ea tibi auferre poterit quotiescumque voluerit, et tu non habebis contra eum jus aliquod. Nec poteris tenere pecunias, et si tibi datæ fuerint non poteris eas expendere, nec aliquid de tibi concessis donare, alienare, vel commutare sine licentia Prælati tui, quantumcumque minimum sit ; et necesse erit tibi etiam aliquando portare vestes laceras et viles, et pati multa incommoda.

Circa castitatem teneberis non solum servare castitatem corporis, sed etiam mentis ; id est, quod non cogites de rebus inhonestis, nec delecteris in illis ; et ita te existimes in hoc tanquam non esses homo, sed lapis, vel lignum.

Et ad melius servanda ista Regula et Constitutiones ordinaverunt aliqua ad corporis macerationem, scilicet vigilias : quia quando placebit tibi dormire, tunc oportebit te surgere ad Matutinas, vel ad faciendas alias

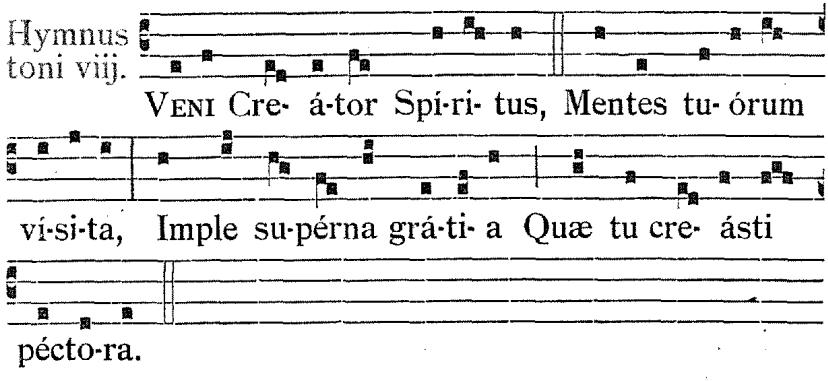
obedientias. Item jejunia: quia ultra omnia jejunia Ecclesiæ teneberis jejunare a festo Sanctæ Crucis usque ad Pascha, exceptis diebus Dominicis, et etiam in omnibus Feriis sextis totius anni. Et non poteris comedere carnes unquam sine necessitate, infirmitate vel licentia. Et quia Religio est discreta et non vult a religioso nisi id quod potest, scias, quod accedente aliqua necessitate, Prior, vel Prælatus poterit dispensare tecum in hujusmodi austeritatibus aliquando, maxime in vigiliis et jejuniis.

Et quando ista feceris, adhuc habebis tribulationes, et reprehensiones, et vilificationes, quas omnes oportet te ferre patienter: quæ si graves sint, habent tamen magnam mercedem, scilicet vitam æternam, quam tibi ex parte Dei firmiter promitto, si prædicta observaveris. Vis ergo observare omnia prædicta pro posse suo?

Quo respondente Volo., dicat Prior Dóminus qui incœpit, ipse perficiat. Et conventus respondeat: Amen.

Tunc Magister Novitiorum ducat eum ad Priorem, et faciat eum genuflectere coram eo; et Vestiarius portans vestes præparatas, eas Priori porrigat; et Prior, adjuvante Magistro Novitiorum, remotis primo vestibus sæcularibus, eum induat vestibus religiosis.

Cum Prælatus incipit induere Novitium, omnes genuaflectant, et Cantor incipiat Hymnum:



Qui Paráclitus díceris, Donum Dei altíssimi, Fons vivus, ignis, cáritas, Et spiritális únctio.

Tu septifórmis múnere, Dextræ Dei tu dígitus, Tu rite promíssum Patris, Sermóne ditans gúttura.

Accénde lumen sénsibus, Infúnde amórem córdibus, Infirma nostri córporis, Virtúte firmans pérpeti.

Hostem repéllas lóngius, Pacémque dones prótinus: Ductóre sic te prævio, Vitémus omne nóxium.

Per te sciámus da Patrem, Noscámus atque Fílium, Te utriúsque Spíritum, Credámus omni témpore.

Sit laus Patri cum Fílio, Sancto simul Paráclito: Nobísque mittat Fílius Charísma sancti Spíritus. Amen.

Et cum indutus fuerit, egrediatur Conventus processionaliter ad Ecclesiam, junioribus præcedentibus, Magistro Novitiorum ultimo ducente Novitium usque ad gradum Altaris, ibique Novitius se prosternat.

Finito Hymno, et dicto Kyrie eléison. et Pater noster. dicat, qui recepit Novitium:

℣. Et ne nos indúcas in tentatiónem ℟

℣. Emítte Spíritum tuum, et creabúntur ℟

℣. Salvum fac servum tuum ℟ vel si plures sint:

℣. Salvos fac servos tuos ℟

℣. Dóminus vobíscum ℟

Et præmisso Orémus ℟ dicat sequentes duas Orationes eo modo quo dicuntur ad Horas diei, et terminentur sub uno Per Christum.

Oratio.

DEUS, qui corda fidélium sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere ℟ et de ejus semper consolatióne gaudére:

Oratio.

PRÆTENDE, Dómine, fámulo tuo, (vel fámulis tuis) déxteram cæléstis auxílii: ut te toto corde perquírat ℟ (vel perquírant ℟) et quæ digne póstulat, assequátur: (vel póstulant, assequántur.) Per Christum Dóminum nostrum ℟ ℟. Amen.

Finitis Orationibus Magister Novitiorum elevet Novitium, et stans prope eum ducat illum ad Receptorem, qui amoto caputio de capite Novitii coram se flectentis, aspergat eum Aqua benedicta, Sacrista ei aspersorium deferente; et postea recipiat Novitium ad osculum pacis. Similiter faciant omnes Fratres sequentes Priorem in Choro suo, postea alii de alio Choro eodem ordine. Et si plures fuerint Novitii, vadat unus post alium, dando pacem; et dum ad hoc osculum pacis recipiuntur, cantetur: **Te Deum**, pag. 120.

Quo finito, Novitius iterum ducatur a Magistro Novitiorum ad Prælatum, qui eum curæ ejusdem Magistri, destinabit, assignabit tempus probationis ut ipse austeritates Ordinis, et Fratres ejus mores experiantur, et etiam aliud nomen poterit Novitio imponere quod verbis sequentibus, vel aliis potest fieri:

In sæculo erat nomen tuum N., in Ordine vocaberis N. Ecce, fili, tu recepisti misericordiam nostram ex parte, quia dedimus tibi habitum nostrum ad probationem: restat tibi facere professionem, ut ipsam misericordiam nostram possis habere complete. Et quia forte mores Religionis non placebunt tibi, aut mores tui non placebunt nobis: ideo auctoritate Ecclesiæ et Ordinis tibi concede unum annum, ut tu possis probare mores nostros, et nos mores tuos. Et si tibi placebit nobiscum vivere, et nobis placebit conversatio tua, recipiemus te ad professionem: alias et nos et tu erimus in libertate. Conare ergo jugum hoc pro amore Dei libenter ferre, et Magistro tuo in omnibus obedire tamquam mihi.

Quibus omnibus expletis, Prior dicat ℣. Adjutórium nostrum in nómine Dómini. ℟. Qui fecit....

Si vero recipiendus sit laicus, poterunt omnia supradicta in Capitulo compleri sine cantu, omissa Processione, nisi forte propter excellentiam Recipiendi Prælato aliquando aliud videatur.

MODUS

FACIENDI PROFESSIONEM.

Anno probationis expleto, præmissis etiam quæ secundum jura et statuta Ordinis præmittenda sunt, Magister Novitiorum ducat Novitium in Capitulum ante Priorem, et facta prostratione, et petita misericordia Dei et Ordinis, et expositis per Priorem austeritatibus Ordinis, ut supra in Receptione Novitiorum notatum est, et Novitio promittente se illas servare velle, Prior dicat **Dóminus qui incépit, ipse perficiat.** ℟. **Amen.**

Tunc accedens Novitius genuflectat ante Priorem, et Prior accipiat manus Novitii inter manus suas, et liber Constitutionum super manus utriusque ponatur, et ille qui facit professionem clara et intelligibili voce proferet verba professionis, prout hic subnectuntur :

Ego Frater N. **fácio Professiónem, et promitto obediéntiam Deo, et beátæ Maríæ, et B. Domínico, et tibi admodum Reveréndo Patri Fratri** N. **Prióri,** vel **Supprióri, hujus Convéntus** (N. talis loci) **vice Reverendíssimi Patris Fratris** N. **Magístri Ordinis Fratrum Prædicatórum, et Successórum ejus : secúndum Régulam beáti Augustíni, et Institutiónes Fratrum Prædicatórum; quod ero obédiens tibi, tuísque Successóribus usque ad mortem.**

¶ Si tempore quo quis profitetur Ordo Magistrum non habuerit, talis profitens obedientiam Præsidenti promittat vice Magistri Ordinis absque expressione nominis cujuscumque, videlicet dicendo: **Et tibi** N. **Priori talis Conventus, vice Magistri Ordinis Fratrum Prædicatorum.**

Postea surgat Prælatus, et benedicat Scapulare novum, quod super caput ipsius Profitentis debet esse positum, dicendo :

℣. **Osténde nobis, Dómine, misericórdiam tuam** ℟.

℟. **Et salutáre tuum da nobis** ℟.

℣. **Dóminus vobiscum** ℟. ℟. **Et cum spíritu tuo.**

Orémus ℣

DOMINE Jesu Christe, qui tégimen nostræ mortalitátis indúere dignátus es : obsecrámus imménsæ largitátis tuæ abundántiam ℣ ut hoc genus vestimentórum, quod sancti Patres ad innocéntiæ et humilitátis indícium ferre sanxérunt, ita bene ✠ dícere dignéris : ut qui hoc usus fúerit, te indúere mereátur, Christum Dóminum nostrum ℣ ℟. Amen.

Postmodum aspergatur Aqua benedicta. Solus autem Prælatus recipiat Professum ad osculum pacis.

Simili modo profitentur Moniales nostri Ordinis, in lingua tamen vulgari.

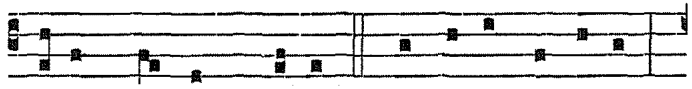
OFFICIUM AD PONENDUM

VELUM MONIALIBUS.

Finita Missa (quæ de Spiritu sancto cantari debet, si Missæ votivæ non prohibentur, cum Oratione secunda **Quæsumus, Dómine.** in fine Officii posita, pag. **162,** Cantorissa dicat semel incipiendo Antiphonam **Veni, sponsa Christi.**, et Sacerdos in medio super gradus Presbyterii, verso vultu ad Conventum, similiter incipiat eamdem Antiphonam **Veni, sponsa Christi.**, et deinde vadat ad medium Ecclesiæ, et repetat iterum **Veni, sponsa Christi.** Si vero Crates stent prope Altare, repetat eam pariter super gradus Presbyterii, ex ea parte Altaris quæ est versus Crates.

Deinde accedat ad Crates, et similiter tertio dicat **Veni, sponsa Christi.**, sicut prius; et Conventus eam prosequatur.

Ant. toni viij.



VENI, sponsa Christi, ácci-pe co-rónam

quam ti-bi Dómi-nus præpa-rávit in æ-térnum.

Dum cantatur Antiphona, exeat Conventus processionaliter, præcedentibus Ceroferariis ; et Soror, cui debet imponi velum, cum duabus Sororibus immediate post Ceroferarias, quæ deferentes Cereos accensos, veniant ad Altare ; et Conventus stent processionaliter in Ecclesia interiori, et ipsa flectat genua coram altari super aliquo pulvinari a Sacrista præparato ; et Chorus dicat super ipsam genua flectentem, si virgo fuerit, sequentem Psalmum.

Psalmus 44.

ERUCTAVIT cor meum verbum bonum : * dico ego ópera mea regi.

℣. Lingua mea cálamus scribæ, * velóciter scribéntis.

Speciósus forma præ fíliis hóminum, diffúsa est grátia in lábiis tuis : * proptérea benedíxit te Deus in ætérnum.

Accíngere gládio tuo super femur tuum, * Potentíssime.

Spécie tua et pulchritúdine tua * inténde, próspere procéde, et regna.

Propter veritátem, et mansuetúdinem, et justítiam : * et dedúcet te mirabíliter déxtera tua.

Sagíttæ tuæ acútæ, ℣. pópuli sub te cadent, * in corda inimicórum regis.

Sedes tua, Deus, in sæculum sæculi : * virga directiónis virga regni tui.

Dilexísti justítiam, et odísti iniquitátem : * proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis.

Myrrha, et gutta, et cásia a vestiméntis tuis, a dómibus ebúrneis : * ex quibus delectavérunt te filiæ regum in honóre tuo.

Astitit regína a dextris tuis in vestítu deauráto: * circúmdata varietáte.

Audi, filia, et vide, et inclína aurem tuam: * et oblíviscere pópulum tuum, et domum patris tui.

Et concupíscet rex decórem tuum: * quóniam ipse est Dóminus Deus tuus, et adorábunt eum.

Et filiæ Tyri in munéribus * vultum tuum deprecabúntur: omnes dívites plebis.

Omnis glória ejus filiæ regis ab intus, * in fimbriis áureis circumamícta varietátibus.

Adducéntur regi vírgines post eam: * próximæ ejus afferéntur tibi.

Afferéntur in lætítia, et exsultatióne: * adducéntur in templum regis.

Pro pátribus tuis nati sunt tibi filii: * constítues eos príncipes super omnem terram.

Mémores erunt nóminis tui * in omni generatióne et generatiónem.

Proptérea pópuli confitebúntur tibi in ætérnum: * et in sæculum sæculi.

Glória Patri...

Si non fuerit virgo, dicatur:

Psalmus 84.

BENEDIXISTI, Dómine, terram tuam: * avertísti captivitátem Jacob.

Remisísti iniquitátem plebis tuæ: * operuísti ómnia peccáta eórum.

Mitigásti omnem iram tuam: * avertísti ab ira indignatiónis tuæ.

Convérte nos, Deus salutáris noster: * et avérte iram tuam a nobis.

Numquid in ætérnum irascéris nobis? * aut exténdes iram tuam a generatióne in generatiónem?

Deus, tu convérsus vivificábis nos: * et plebs tua lætábitur in te.

Osténde nobis, Dómine, misericórdiam tuam : * et salutáre tuum da nobis.

Audiam quid loquátur in me Dóminus Deus : * quóniam loquétur pacem in plebem suam.

Et super sanctos suos : * et in eos qui convertúntur ad cor.

Verúmtamen prope timéntes eum salutáre ipsíus : * ut inhábitet glória in terra nostra.

Misericórdia et véritas obviavérunt sibi : * justítia et pax osculátæ sunt.

Véritas de terra orta est : * et justítia de cælo prospéxit.

Etenim Dóminus dabit benignitátem : * et terra nostra dabit fructum suum.

Justítia ante eum ambulábit : * et ponet in via gressus suos.

Glória Patri...

Finito Psalmo reincipiat Sacerdos Antiphonam Veni, sponsa Christi., Cantorissa ei deferente ; et Chorus prosequatur. Finita Antiphona Sacerdos dicat hos Versículos :

℣. Audi, fília, et vide, et inclína aurem tuam ℟

℟. Et oblivíscere pópulum tuum, et domum patris tui ℟

℣. Et concupíscet rex decórem tuum ℟

℟. Quóniam ipse est Dóminus Deus tuus ℟

℣. Ipse illúminet óculos tuos, ne unquam obdórmias in morte ℟

℟. Nequándo dicat inimícus tuus : Præválui advérsus eam ℟

℣. Dómine, exáudi oratiónem meam ℟ ℟. Et clamor....

℣. Dóminus vobíscum ℟ ℟. Et cum spíritu tuo.

Orémus ℟

DOMINUS Jesus Christus sit tibi adjútor, et protéctor, atque ómnium factórum tuórum adjútor ℟ ℟. Amen.

Et Deus pietátis ac misericórdiæ det tibi correctió-

nem peccáminum, et concédat locum pœniténtiæ ℣ tríbuat tibi digne acta mala deflére, gaudiáque vitæ perénnis affluénter obtinére : Per Christum Dóminum nostrum ℣ ℟. Amen.

Oratio.

DOMINUS Jesus Christus apud te sit, ut te deféndat ℣ ℟. Amen.

Post te sit, ut te custódiat ℣ ℟. Amen.

Intra te sit, ut te dedúcat ℣ ℟. Amen.

Super te sit, ut te benedícat : Qui cum Patre et Spíritu sancto vivit et regnat per ómnia sæcula sæculórum ℣ ℟. Amen.

Oratio.

BENEDICAT te Deus cæli ℣ ℟. Amen.

Adjuvet te Christus Fílius Dei ℣ ℟. Amen.

Corpus tuum in servítio suo custodíri et conservári fáciat ℣ ℟. Amen.

Sensum tuum custódiat ℣ ℟. Amen.

Grátiam suam ad profféctum ánimæ tuæ juste áugeat ℣ ℟. Amen.

Ab omni malo te líberet ℣ ℟. Amen.

Déxtera sua te defféndat ℣ ℟. Amen.

Qui sanctos suos semper ádjuvat, ipse te adjuváre et convocáre dignétur : Qui cum Patre et Spíritu sancto vivit et regnat per ómnia sæcula sæculórum ℣ ℟. Amen.

Oratio.

BENEDICAT te Deus Pater ℣ ℟. Amen.

Sanet te Fílius Dei ℣ ℟. Amen.

Illúminet te Spíritus sanctus ℣ ℟. Amen.

Corpus tuum custódiat. ℣ ℟. Amen.

Animam tuam salvet ℣ ℟. Amen.

Cor tuum irrádiet ℣ ℟. Amen.

Sensum tuum dírigat, et ad supérnam veritátem perdúcat : Qui in Trinitáte perfécta vivit et regnat per ómnia sæcula sæculórum ℣ ℟. Amen.

BENEDICTIO VELI.

℣. Adjutórium nostrum in nómine Dómini ℟.
℟. Qui fecit cælum et terram ℟.
℣. Dóminus vobíscum ℟.

Orémus ℟.

CAPUT ómnium fidélium Deus, et totíus córporis Salvátor ℟. hoc operiméntum veláminis, quod fámula tua, propter tuum tuæque beatíssimæ Genitrícis semper Vírginis Maríæ amórem, suo cápiti impositúra est, tua déxtera béne ✠ dic : et hoc, quod per illud mystice datur intélligi, tua semper custódia córpore et ánimo incontamináto custódiat ℟. ut quando ad perpétuam Sanctórum remuneratiónem vénerit, cum prudéntibus et ipsa Virgínibus præparáta, te perducénte, ad perpétuæ felicitátis núptias intráre mereátur : Per Christum Dóminum nostrum ℟. ℟. Amen.

Hic veletur Soror, dicendo hanc Orationem :

Oratio.

ACCIPE velámen, puélla, quod pérferas sine mácula ante tribúnal Dómini nostri Jesu Christi, cui fléctitur omne genu, cæléstium, terréstrium, et infernórum, in sæcula sæculórum. Amen.

Dum velatur Soror, a Choro cantetur sequens :

Ant. toni vij.

POSU- IT signum in fá-ci- em me- am, ut nul-

lum, præter e- um, ama-tó-rem admíttam.

Deinde Sacerdos dicat Orationem :

BENEDICAT te Deus Pater: ✠ qui in princípio cuncta creávit ℟. ℟. Amen.

Benedícat te Deus Fílius : ✠ qui de supérnis sédibus nobis Salvátor descéndit, et Crucem subíre non recusávit ℣. ℟. Amen.

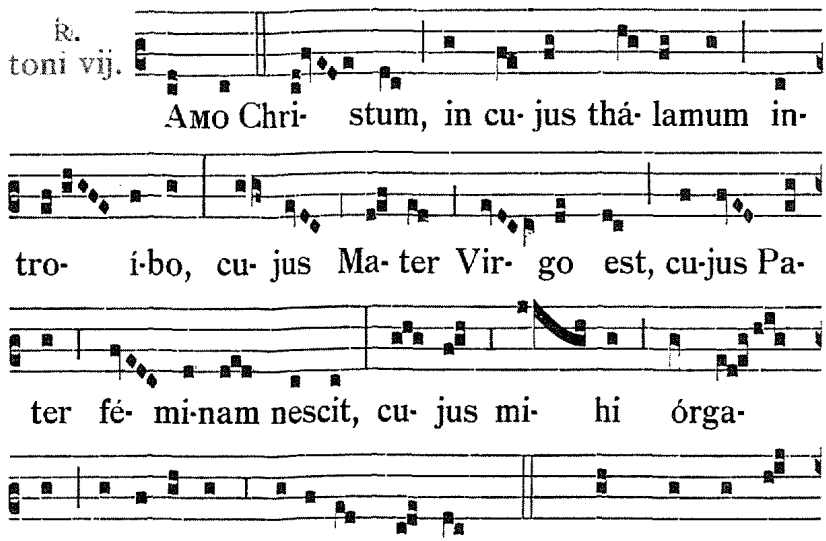
Benedícat te Spíritus sanctus : ✠ qui in similitúdinem colúmbæ requiévit in Christo ℣. ℟. Amen.

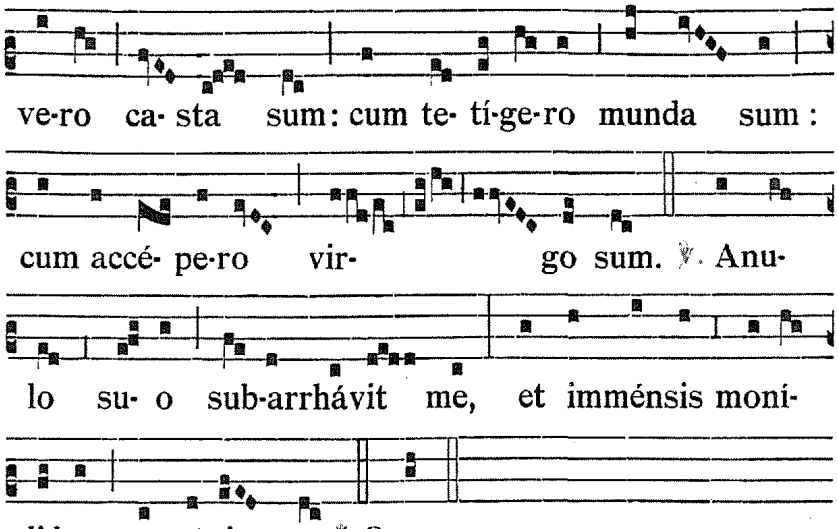
Ipse te in Trinitáte sanctíficet, et custódiat ómnibus diébus vitæ tuæ, quem ventúrum exspectámus ad judícium : Qui cum Patre et Spíritu sancto vivit et regnat per ómnia sæcula sæculórum ℣. ℟. Amen.

Orémus ℣.

PROPITIETUR Dóminus cunctis infirmitátibus tuis, et sanet omnes languóres tuos ℣. rédimat de intéritu vitam tuam, et corróboret, ac sanet in bonis desidérium tuum : Qui in Trinitáte perfécta vivit et regnat per ómnia sæcula sæculórum ℣. ℟. Amen.

His terminatis, Cantorissæ incipiant Responsorium sequens ; et Conventus ipsum prosequatur ex integro cum Versu, et resumptione.





Dum ℟. cantatur, noviter Velata jacebit prostrata coram Altari super pulvinar: Sorores, quæ cum ea venerunt, ex utraque parte prope eam flectant genua, et finito ℟. elevantes eam, flectant genua sicut prius; tunc Sacerdos dicat:

℣. Salvam fac ancíllam tuam ℣.
℟. Deus meus, sperántem in te:
℣. Mitte ei, Dómine, auxílium de sancto ℣.
℟. Et de Sion tuére eam ℣.
℣. Dómine, exáudi oratiónem meam ℣.
℣. Dóminus vobíscum ℣. etc.

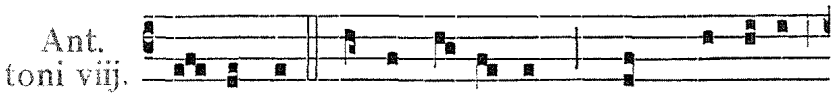
Orémus ℣.

ADESTO, Dómine, supplicatiónibus nostris, et hanc fámulam tuam benedícere dignéris ℣. cui in sancto nómine velámen sanctæ religiónis impónimus: ut te largiénte illud in die judícii ante tribúnal tuum sine mácula pérferat, desque ei pacem et tranquillitátem in sæcula sæculórum ℣. ℟. Amen.

Oratio.

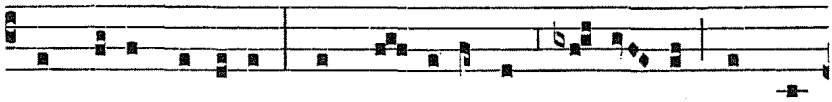
BENEDICTIO Dei omnipoténtis, Patris, ✠ et Fílii, ✠ et Spíritus sancti, ✠ descéndat et máneat super hanc fámulam Dei ℣. ℟. Amen.

Dicta benedictione, Cantorissa incipiat, si noviter Velata fuerit virgo, sequentem :

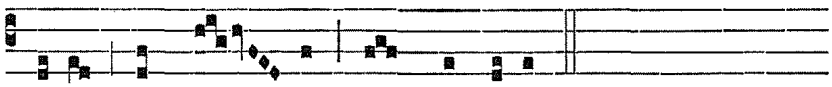


I-STA est virgo sá-pi- ens, quam Dóminus

vi- gi-lántem invé-nit: quæ accépta lámpa-de sump-



sit secum ó-le- um, et ve- ni- énte Dómi- no intro-



í-vit cum e- o ad núpti- as.

Dum cantatur Antiphona, Sacerdos cum Ministris revertatur ad Altare, et noviter Velata cum Sororibus prædictis, præcedentibus Ceroferariis, revertatur ad Chorum.

Finita Antiphona, a Ceroferariis, vel ab aliis quibus Cantorissa injunxerit, coram Altari beatæ Mariæ Virginis stantibus, dicatur :

℣. Ab occúltis meis munda me, Dómine ℣.

℟. Et ab aliénis parce ancíllæ tuæ ℣.

℣. Afferéntur Regi vírgines post eam ℣.

℟. Próximæ ejus afferéntur tibi in lætítia et exsultatióne ℣.

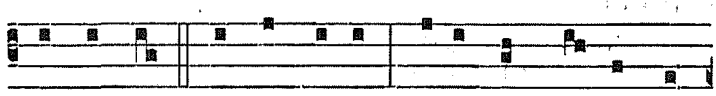
Et Sacerdos versus ad Chorum, præmisso Orémus, sine Dóminus vobíscum., dicat Oratiónem sequentem :

Orémus ℣

FAMULAM tuam, Dómine, custódia tuæ múniat pietátis : et continéntiæ sanctæ propósitum, quod te inspiránte suscépit ℣ te protegénte illæsum custódiat : Per Christum Dóminum nostrum ℣ ℟. Amen.

Si autem noviter Velata non fuerit virgo, loco Antiphonæ Ista est virgo., dicantur Antiphonæ sequentes, cum ℣. Diffúsa est.et Oratione Fámulam.

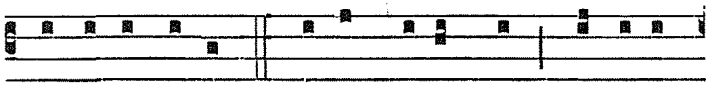
Ant. toni vij.



IPSI sum desponsá-ta, cu- i Ange- li sér-

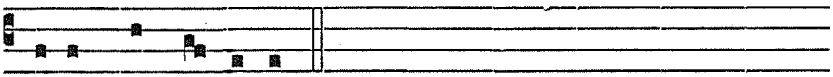
vi- unt, cu-jus pulchri-túdi-nem sol et luna mi-rántur.

Ant. toni vij.



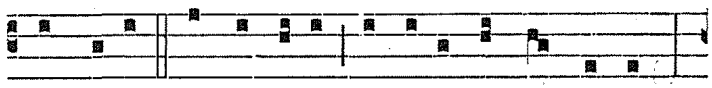
ANULO su- o subarrhávit me Dóminus

me- us Je-sus Christus, et tanquam sponsam deco-



rávit me co- róna.

Ant. toni vij.



INDU- IT me Dóminus cyclade auro texta,

et imménsis moní-li-bus ornávit me.

Si necesse fuerit, repetantur Antiphonæ, quousque Sorores collocentur in locis suis. Tunc Ceroferariæ stantes ante Altare usque ad finem Missæ, dicant:

℣. Diffúsa est grátia in lábiis tuis ℟

℟. Proptérea benedíxit te Deus in ætérnum ℟

Et Sacerdos dicat Orationem : Fámulam tuam., ut supra, pag. 161.

Ad Missam, quando velatur Soror, secunda Oratio erit ista, quæ sequitur.

Oratio.

QUÆSUMUS, Dómine, fámulam tuam placábili pietáte réspice, et cor ejus tui amóris igne succénde : ut tibi toto corde devóta, a præséntibus liberétur adversitátibus ℟ et optátis gáudeat prosperitátibus : Per Dóminum...

Oratio secreta.

CÆLESTEM medicínam, quæsumus, Dómine, præbeant fámulæ tuæ hæc mystéria, et vítia cordis ejus expúrgent. Per Dóminum...

Postcommunio.

AUXILIARE, Dómine, fámulæ tuæ : ut córpore et ánimo piis actiónibus inténta ℟ dona tuæ grátiæ consequátur : Per Dóminum...

DE COMMUNIONE INFIRMI

FRATRIS, VEL SORORIS, PER MODUM VIATICI.

Quando communicandus est Infirmus, fiat signum per ictus cum Campana Capituli, vel illa qua solet pulsari

primum signum ad Horas, aliqualiter tamen prolixius quam sit primum signum ad Horas ; et facto modico intervallo, iterum pulsetur eadem Campana, sed aliquantulum prolixius quam prius. Sacrista interim provideat de Ministris, et de cereis pro comitantibus SS. Sacramentum, Umbella, seu Baldachino, et aliis necessariis. Congregatis Fratribus, Prælatus, vel ille cui injunctum fuerit, indutus Camisia et Superpelliceo cum Stola, vadat cum Conventu ex Sacristia ad Ecclesiam, præcedentibus Ceroferariis indutis superpelliceis, et cereis accensis : et accedens ad Altare ubi servatur Corpus Christi, prius genua flectens, reverenter assumat Corpus Christi, et reponat in Pyxide ad hoc parata, cooperta proprio suo cooperculo (vel Calice cooperto patena) et mappula munda ; et imposito sibi prius super humeros oblongo velo decenti, accipiens utraque manu Vas cum SS. Sacramento, tectum extremitatibus Veli humeris impositi, procedat capite discooperto sub Umbella, seu Baldachino (a dignioribus, vel quibus commissum fuerit, deferendo), ad Infirmum hoc ordine :

Primo procedant Ceroferarii, et alii duo Fratres sine Superpelliceis, quorum unus portet laternam cum lumine, et nolam, pulsando eam ; et alter Aquam benedictam et ampullas cum vino et aqua ; deinde sequatur Conventus, incipiendo a junioribus ; ultimo loco Sacerdos deferens Corpus Christi, dicens alternatim cum Conventu Psalmos Graduales : et circa Sacramentum aliqui Fratres gestent cereos accensos. Cum autem Sacerdos pervenerit ad Infirmum, dicat aliquantulum alte :

Pax huic dómui.

Conventus respondeat :

Et ómnibus habitántibus in ea.

Deinde deponat Pyxidem cum SS. Sacramento super Corporale expansum super mensam coopertam linteo mundo, in qua sint duo candelabra cum cereis accensis,

et cum imagine sanctissimi Crucifixi in medio eorum. Facta genuflexione, Sacerdos, conversus ad Infirmum, dicat Antiphonam :

Aspérges me Dómine hyssópo, et mundábor : lavábis me, et super nivem dealbábor.

Et aspergat Infirmum et cubiculum Aqua benedicta.

Deinde dicat :

℣. Salvum fac servum tuum,
℟. Deus meus, sperántem in te.
℣. Mitte ei Dómine auxílium de sancto ;
℟. Et de Sion tuére eum.
℣. Nihil proficiat inimícus in eo ;
℟. Et filius iniquitátis non appónat nocére ei.
℣. Esto ei Dómine turris fortitúdinis,
℟. A fácie inimici.
℣. Dómine, exáudi oratiónem meam ;
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

DEUS, infirmitátis humánæ singuláre præsídium, auxílii tui super Infirmum nostrum osténde virtútem : ut ope misericórdiæ tuæ adjútus, Ecclésiæ tuæ sanctæ incólumis repræsentári mereátur. Per Christum... ℟. Amen.

Hac Oratione finita, Infirmus, ad insinuationem Sacerdotis qui facit Officium, roget humiliter Prælatum, et ceteros adstantes, ut si quid contra eos deliquit, ipsi misericorditer dimittatur ; et Sacerdote ex parte Fratrum respondente quod ei totum dimittitur, Infirmus dicat **Confiteor.** ; vel si illud dicere nequiverit, tundens pectus suum, si commode poterit, dicat **Mea culpa de ómnibus peccátis meis.** Conventus vero pro ipso dicat **Confiteor.** et Sacerdos dicat **Misereátur tui omnípotens**

Deus, et dimíttat tibi ómnia peccáta tua, líberet te ab omni malo, salvet et confirmet in omni ópere bono, et perdúcat te ad vitam ætérnam. Amen.

Postea Prælatus, sive faciat Officium, sive non, dicat: **Absolutiónem et remissiónem ómnium peccatórum tríbuat tibi omnípotens et misércors Dóminus. Amen.**

℣ Si vero Prælatus absens fuerit, tunc Sacerdos faciens Officium dicat **Absolutiónem,** etc.

℣ Si Prælatus fuerit communicandus, similiter et ipse roget Fratres ut ei dimittant, si quid circa illos deliquit, et ille, qui facit Officium, respondeat, ut supra. Deinde Prælatus dicat **Confiteor.** ; et Conventus subjungat **Misereátur.** etc. ; et faciens Officium dicat **Absolutiónem...** Postmodum pariter Fratres rogent Prælatum ut dimittat eis quidquid contra eum deliquerunt ; et illo remittente, petant pariter ab ipso Absolutionem, et dicant **Confiteor.** etc. ; et ipse subjungat **Misereátur vestri.** et **Absolutiónem.** etc.

Si Prælatus infirmitate impediente loqui nequiverit, servetur circa eum id solum quod circa alios superius notatum est.

His expeditis, Sacerdos proponat Infirmo Eucharistiam, et quærat ab eo :

Credis quod hic sit Christus Salvátor mundi ?

Et responso **Credo.**, porrigat ei Eucharistiam, dicens :

Corpus Dómini nostri Jesu Christi custódiat te, et perdúcat ad vitam ætérnam. Amen.

Postea abluat digitos in vas ad hoc præparatum, eosque Purificatorio tergat, et det Infirmo ablutionem. Quo facto, dicat :

℣. **Dóminus vobíscum.**

Orémus.

EXAUDI nos, Dómine sancte, Pater omnípotens, ætérne Deus : et míttere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet,

atque defendat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. ℟. Amen.

Postea revertantur eo ordine, quo venerunt, ad Sacristiam, exstinctis luminibus, et sine pulsu nolæ: nisi forte in casu, quo Corpus Domini contingeret reportari.

DE SACRAMENTO EXTREMÆ UNCTIONIS.

Ad ungendum infirmum Fratrem fiant signa cum Campana, prout superius dictum est ad Communionem Infirmi pag. **162.**; et Sacrista interim provideat de Fratribus, qui Aquam benedictam, cereos, laternam cum lumine, et Crucem sine hasta deferant. Fratribus congregatis, Prælatus, vel ille cui injunctum fuerit, indutus Superpelliceo cum Stola violacea, procedat ad infirmum, præcedente Aqua benedicta, et duobus Ceroferariis in Superpelliceis cum cereis ad Unctionem accendendis; deinde laterna cum lumine, subsequente Cruce : post Crucem sequatur Sacrista, qui Oleum sanctum portet, quod semper sit in Ecclesia, vel Sacristia, et annuatim renovetur. Portet etiam in aliquo vase bombacium, seu gossypium, in sex globulos distinctum; vel tot particulas panni linei ad extergendas uncturas; postea sequatur qui facit Officium cum Libello Processionali; deinde sequatur totus Conventus in silentio, Senioribus præcedentibus.

Cum autem qui facit Officium pervenerit ad Infirmum, dicat aliquantulum alte :

Pax huic dómui.

Et Conventus respondeat :

Et ómnibus habitántibus in ea.

Postea aspergat Infirmum Aqua benedicta, ut supra dictum est, pag. 164; deinde dicat:

℣. Dóminus vobíscum.

Orémus.

DOMINE Deus, qui per Apóstolum tuum Jacóbum locútus es dicens: Infirmátur quis in vobis, indúcat Presbyteros Ecclésiæ, et orent super eum, ungéntes eum Oleo sancto in nómine Dómini; et orátio fidei salvábit Infirmum, et alleviábit eum Dóminus; et si in peccátis sit, dimitténtur ei: quæsumus, Dómine Redémptor noster, grátia Spíritus sancti, cura languóres istius Infirmi, et sana ejus vúlnera, ac dimítte peccáta: atque cunctos dolóres cordis et córporis ab eo expélle, et plenam ei intérius exteriúsque sanitátem misericórditer redde: ut ope misericórdiæ tuæ restitútus et sanátus, ad prístina reparétur offícia. Per Christum Dóminum nostrum. ℟. Amen.

Hac Oratione finita, et responso Amen., Infirmus, ut supra dictum est, pag. 164., ad insinuationem illius qui facit Officium, humiliter roget Prælatum, et ceteros qui astant, ut si quid contra eos deliquit, ei dimittant, nisi hoc factum fuerit ante Communionem. Postea dicat Infirmus Confiteor. etc., ut supra, pag. 164.

His expeditis, qui facit Officium offerat Infirmo Crucem ad osculandum: quo facto, et Cruce reddita, incipiat Antiphonam Intret orátio. et Psalmum Dómine, ne in furóre.; et Conventus stando prosequatur ipsum, et reliquos Psalmos Pœnitentiales, pag. 6., terminando quemlibet per Glória Patri.

Dum autem hi Psalmi dicuntur, accedat ad Infirmum Sacerdos, et intincto dextro pollice, Oleo sancto inungat ordinatim singulas partes in formam Crucis, distribuendo verba formæ cujuscumque Unctionis ad ambas partes quæ unguntur; primo faciens, cum dicto pollice intincto, Crucem in oculis, dicens: Per istam unctiónem.

etc.; deinde in auribus, in naribus, in ore clauso exterius, in utraque manu expansa, interius si ungendus non sit Sacerdos : nam si Sacerdos est, ungitur in utraque manu expansa, exterius, seu superius ; inungitur etiam in utroque pede superius.

Quoties vero dicitur : **Per istam unctiónem.** etc., detergatur unctura ab aliquo Fratre, cui Sacrista innuerit ; et mutentur globuli bombacii, seu gossypii, vel panni in qualibet detersione, quos in vase mundo repositos postea Sacrista comburat, et cineres in piscinam projiciat.

FORMA SACRAMENTI EXTREMÆ UNCTIONIS.

AD OCULOS.

PER istam unctiónem et suam sanctam ac piíssimam misericórdiam, indúlgeat tibi Deus quidquid deliquísti per visum.

AD AURES.

Per istam unctiónem et suam sanctam ac piíssimam misericórdiam, indúlgeat tibi Deus quidquid deliquísti per auditum.

AD NARES.

Per istam unctiónem et suam sanctam ac piíssimam misericórdiam, indúlgeat tibi Deus quidquid deliquísti per odorátum.

AD OS.

Per istam unctiónem et suam sanctam ac piíssimam misericórdiam, indúlgeat tibi Deus quidquid deliquísti per gustum.

AD MANUS.

Per istam unctiónem et suam sanctam ac piíssimam misericórdiam, indúlgeat tibi Deus quidquid deliquísti per tactum.

AD PEDES.

Per istam unctiónem et suam sanctam ac piíssimam misericórdiam, indúlgeat tibi Deus quidquid deliquísti per gressum.

℣ In casu urgenti et veræ necessitatis sufficit forma sequens cum una tantum unctione in fronte vel in alia parte corporis : Per istam sanctam unctiónem indúlgeat tibi Dóminus quidquid deliquísti. Amen. (S. C. Off. 25. April. 1906.)

Peracta Unctione, Sacerdos detergat pollicem cum sale et pane, et abluat digitos aqua in vase mundo, tergatque manutergio ad hoc ibidem a Sacrista præparato, et ipsa ablutio projiciatur in piscinam.

Finitis Psalmis, subjungatur Antiphona Intret orátio mea in conspéctu tuo : inclína aurem tuam ad preces nostras Dómine.

Postea dicat Sacerdos aliquantulum alte, sine nota, Pater noster., et Conventus silenter dicat ipsum.

Quo finito, dicat Sacerdos alte, ut supra, ℣. Et ne nos....

℣. Salvum fac servum tuum,
℟. Deus meus, sperántem in te.
℣. Mitte ei, Dómine, auxílium de Sancto ;
℟. Et de Sion tuére eum.
℣. Nihil proficiat inimícus in eo ;
℟. Et fílius iniquitátis non appónat nocére ei.
℣. Esto ei Dómine turris fortitúdinis,
℟. A fácie inimíci.
℣. Dómine, exáudi oratiónem meam.
℣. Dóminus vobíscum.

Orémus.

QUÆSUMUS, omnípotens Deus, ut sicut fámulo tuo Ezechíæ ter quinos annos ad vitam donásti, ita et

hunc fámulum tuum a lecto ægritúdinis tua poténtia érigas ad salútem. Per Christum Dóminum nostrum. ℟. Amen.

Orémus.

RESPICE Dómine fámulum tuum infirmitáte córporis laborántem, et ánimam réfove, quam creásti ; ut castigatiónibus emendáta, contínuo se séntiat tua medicína salvátam. Per Christum Dóminum nostrum. ℟. Amen.

Orémus.

DEUS, qui factúræ tuæ semper pio domináris affectu, inclína aurem tuam supplicatiónibus nostris, et fámulum tuum ex advérsa valetúdine córporis laborántem placátus réspice et vísita in salutári tuo, et cæléstis grátiæ præsta ei medicínam. Per Christum... ℟. Amen.

Orémus.

DEUS, infirmitátis humánæ singuláre præsídium, auxílii tui super Infirmum nostrum osténde virtútem : ut ope misericórdiæ tuæ adjútus, Ecclésiæ tuæ sanctæ incólumis repræsentári mereátur. Per Christum Dóminum nostrum. ℟. Amen.

Orémus.

DEUS, qui humáno géneri et salútis remédium, et vitæ ætérnæ præmia contulísti : consérva fámulo tuo tuárum dona virtútum, et concéde ut medélam tuam non solum in córpore, sed étiam in ánima séntiat. Per Christum Dóminum nostrum. ℟. Amen.

Orémus.

VIRTUTUM cæléstium Deus, qui ab humánis corpóribus omnem languórem et omnem infirmitátem præcépti tui potestáte depéllis : adésto propítius huic fámulo tuo, ut fugátis infirmitátibus, et víribus recéptis, nomen sanctum tuum instauráta prótinus sanitáte benedícat. Per Christum Dóminum nostrum. ℟. Amen.

Orémus.

DOMINE sancte, Pater omnípotens, ætérne Deus, qui fragilitátem humánæ conditiónis infúsa virtútis tuæ dignatióne confírmas, ut salutáribus remédiis córpora nostra et membra vegeténtur : super hunc fámulum tuum propítius inténde, ut omni necessitáte corpóreæ infírmitátis exclúsa, grátia in eo prístinæ sanitátis perfécta reparétur. Per Christum Dóminum nostrum. ℟. Amen.

Deinde qui facit Officium, faciat Absolutionem Infirmo sub hac forma :

DOMINUS Jesus Christus, qui dixit discípulis suis : Quæcúmque ligavéritis super terram, erunt ligáta et in cælis ; et quæcumque solvéritis super terram, erunt solúta et in cælis : de quorum número nos, quamvis indígnos, esse vóluit : ipse te absólvat per ministérium nostrum ab ómnibus peccátis tuis, quæcúmque cogitatióne, vel locutióne, atque operatióne negligénter egísti ; atque a néxibus peccatórum tuórum absolútum perdúcere dignétur ad regna cælórum : Qui vivit et regnat cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum. ℟. Amen.

FORMULA

Benedictionis impertiendæ in articulo mortis constitutis, ab iis qui facultatem habent a Sede apostolica, præscripta a SS. D. N. Benedicto PP. XIV. in Constitutione 5. Aprilis 1747, quæ incipit : **Pia Mater.** Quæ formula (ex Brevi Apostolico **Quo univérsi.** Leonis Papæ XIII. sub die 7. Julii 1882.) retineri debet quoad omnes, etiam Regulares, Tertiarios.... atque etiam (ex Const. ejusdem **Ubi primum.** sub die 2. Octobris 1898.) quoad Confratres SS. Rosarii.

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

Ant. Ne reminiscáris Dómine delícta Fámuli tui (vel Ancíllæ tuæ), neque vindíctam sumas de peccátis ejus.

Kyrie eléison. Christe eléison. Kyrie eléison. Pater noster.

℣. Et ne nos...

℣. Salvum fac Servum tuum (vel Salvam fac Ancíllam tuam.)

℟. Deus meus, sperántem in te.

℣. Dómine, exáudi oratiónem meam.

℣. Dóminus vobíscum.

Orémus.

CLEMENTISSIME Deus, Pater misericordiárum, et Deus totíus consolatiónis, qui néminem vis períre in te credéntem atque sperántem, secúndum multitúdinem miseratiónum tuárum réspice propítius Fámulum tuum N. quem tibi vera Fides et Spes christiána comméndant. Vísita eum in salutári tuo, et, per Unigéniti tui Passiónem et Mortem, ómnium ei delictórum suórum remissiónem et véniam cleménter indúlge, ut ejus ánima in hora éxitus sui te Júdicem propitiátum invéniat, et in Sánguine ejúsdem Fílii tui ab omni mácula ablúta, transíre ad vitam mereátur perpétuam. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

Tum, dicto ab uno ex adstantibus Confiteor., Sacerdos dicat Misereátur. Deinde :

DOMINUS noster Jesus Christus Fílius Dei vivi, qui beáto Petro Apóstolo suo dedit potestátem ligándi atque solvéndi, per suam piíssimam misericórdiam recípiat confessiónem tuam, et restítuat tibi stolam primam, quam in Baptísmate recepísti ; et ego, facultáte mihi ab Apostólica Sede tribúta, Indulgéntiam plenáriam et remissiónem ómnium peccatórum tibi concédo : In nómine Patris ✠, et Fílii, et Spíritus sancti. Amen.

Per sacrosáncta humánæ reparatiónis mystéria re-

míttat tibi omnípotens Deus omnes præséntis et futúræ vitæ pœnas, Paradísi portas apériat, et ad gáudia sempitérna perdúcat. Amen.

Benedícat te omnípotens Deus, Pater ✠, et Fílius, et Spíritus sanctus. Amen.

℣ Si Infirmus sit adeo morti proximus, ut neque confessionis generalis faciendæ, neque præmissarum precum recitandarum suppetat tempus, statim Sacerdos Benedictionem ei impertiatur, dicendo : **Dóminus noster Jesus Christus.**, ut supra.

℣ Et si mors proxime urgeat, dicat :

Indulgéntiam plenáriam et remissiónem ómnium peccatórum tibi concédo. In nómine ✠ Patris, et Fílii, et Spíritus sancti. Amen.

Expletis Orationibus, et dicta Absolutione, si tunc non est communicandus Infirmus, dicat Sacerdos :

℣. **Dóminus vobíscum.**

Orémus : Exáudi nos, Dómine sancte Pater., ut supra, pag. 165.

Postmodum asperso Infirmo Aqua benedicta, relinquatur ibi Crux, et collocetur ita, quod Infirmus possit Crucifixum respicere. Et sic egredientibus Fratribus, Sacerdos et Ministri ad Sacristiam revertantur.

℣ Si Infirmus communicandus fuerit, finitis Psalmis, interim dum Orationes dicuntur, exeat Sacerdos aliquis, cui Cantor innuerit, et cum duobus Ceroferariis et aliquibus Fratribus, uno ex eis deferente nolam, adferat Communionem. Et facta Absolutione prædicta ille qui facit Unctionis Officium, proposita sibi Eucharistia, communicet Infirmum secundum modum supra, pag. 164. notatum in Communione. Quo facto, dicat :

℣. **Dóminus vobíscum.**

Orémus : Exáudi nos., ut supra, pag. 165.

Postmodum asperso Infirmo Aqua benedicta, egrediantur Fratres, ut supra.

Si, antequam terminetur Officium Unctionis, Fratrem mori contigerit, statim cognita ejus morte, intermissis omnibus, incipiatur Commendatio Animæ, post obitum Fratris **Subveníte.**, sicut infra, pag. **182.**

DE COMMENDATIONE ANIMÆ

IN TRANSITU FRATRIS.

Cum Frater penitus morti appropinquaverit, crebris ictibus pulsetur tabella in Claustro, et in aliis locis, si necesse fuerit. Et statim Fratres, ubicumque fuerint, accurrant omnes ad morientem, dicentes : **Credo in Deum.** etc., et prosequantur totum, tam alte ut possit audiri, repetendo quousque ad Infirmum pervenerint. Et *si nox fuerit, provideat Sacrista quod candelæ accendantur in via qua itur ad Infirmariam* : Custodes tamen remaneant in Ecclesia, in Dormitorio et in Claustro, si necesse fuerit. Sacrista autem deferat Prælato Stolam et Collectarium ; et mittat Fratres qui deferant Crucem, si ibi non fuerit, et Aquam benedictam.

Si Fratres ad refectionem sederint, et fuerint in principio refectionis, vel in medio, audito signo, velociter exeant omnes, et non dicatur : **Tu autem...**, Refectorario ad custodiam Refectorii remanente. Si vero sint circa finem *refectionis, innuente Priore* dicatur : **Tu autem.** Et dicto breviter Versu **Confiteántur.**, vel **Memóriam.**, subjungente Hebdomadario **Agimus tibi grátias.**, vel **Benedíctus Deus in donis.**, etc., absque Psalmo, statim exeant dicentes: **Credo in Deum.**, ut supra. Si autem in Oratorio fuerint ad Missam, vel canonicas Horas, prius exeant illi quibus ipse Prior innuerit : ceteri vero, com-

plentes inceptum, sequantur illos. Qui autem primi ad morientem venerint, statim incipiant Litanias : quas legat Sacerdos cum Stola, et ceteri respondeant, hoc modo :

KYRIE, eléison.
℟. Kyrie, eléison.
Christe, eléison.
℟. Christe, eléison.
Christe, audi nos.
℟. Christe, exáudi nos.
Pater de cælis Deus, miserére ei.
℟. Pater de cælis, etc.
Fili, Redémptor mundi, Deus, miserére ei.
℟. Fili, Redémptor, etc.
Spíritus sancte Deus, miserére ei.
℟. Spíritus sancte, etc.
Sancta Trínitas, unus Deus, miserére ei.
℟. Sancta Trínitas, etc.
Sancta María, ℟. Ora pro eo.
Sancta Dei Génitrix, ora pro eo.
Sancta Virgo Vírginum, ora pro eo.
Sancte Míchael, ora.
Sancte Gábriel, ora.
Sancte Ráphael, ora.
Omnes sancti Angeli et Archángeli, oráte.
Omnes sancti beatórum Spirítuum órdines, oráte.
Sancte Joánnes Baptísta, ora pro eo.
Sancte Joseph, ora.
Omnes sancti Patriárchæ et Prophétæ, oráte.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andréa, ora.
Sancte Jacóbe, ora.
Sancte Joánnes, ora.
Sancte Thoma, ora.
Sancte Jacóbe, ora.
Sancte Philíppe, ora.
Sancte Bartholomæe, ora.
Sancte Matthæe, ora.
Sancte Simon, ora.
Sancte Thaddæe, ora.
Sancte Mathía, ora.
Sancte Bárnaba, ora.
Sancte Marce, ora.
Sancte Luca, ora.
Omnes sancti Discípuli Dómini, oráte.
Omnes sancti Innocéntes, oráte.
Sancte Stéphane, ora.
Sancte Clemens, ora.
Sancte Cornéli, ora.
Sancte Cypriáne, ora.
Sancte Laurénti, ora.
Sancte Vincénti, ora.

Sancte Dionysi cum sóciis tuis, ora pro eo.
Sancte Mauríti cum sóciis tuis, ora.
Sancte Januári cum sóciis tuis, ora.
Sancti Fabiáne et Sebastiáne, oráte.
Sancti Cosma et Damiáne, oráte.
Sancte Thoma, ora.
Sancte Petre, ora.
Sancte Joánnes cum sóciis tuis, ora.
Omnes sancti Mártyres, oráte.
Sancte Sylvéster, ora.
Sancte Gregóri, ora.
Sancte Pie, ora.
Sancte Ambrósi, ora.
Sancte Augustíne, ora.
Sancte Hierónyme, ora.
Sancte Hilári, ora.
Sancte Martíne, ora.
Sancte Nicoláe, ora.
Sancte Antoníne, ora.
Sancte Pater Domínice, ora.
Sancte Pater Domínice, ora.
Sancte Thoma, ora.
Sancte Vincénti, ora.
Sancte Hyacínthe, ora.
Sancte Raymúnde, ora.
Sancte Ludovíce, ora.
Sancte Antóni, ora.
Sancte Benedícte, ora.
Sancte Bernárde, ora.
Sancte Francísce, ora.
Omnes sancti Confessóres, oráte.
Sancta Anna, ora.
Sancta María Magdaléna, ora.
Sancta Martha, ora.
Sancta Felícitas, ora.
Sancta Perpétua, ora.
Sancta Agatha, ora.
Sancta Lucía, ora.
Sancta Agnes, ora.
Sancta Cæcília, ora.
Sancta Catharína, ora.
Sancta Margaríta, ora.
Sancta Ursula cum sodálibus tuis, ora.
Sancta Catharína, ora.
Sancta Rosa, ora.
Sancta Agnes, ora.
Sancta Catharína, ora.
Omnes sanctæ Vírgines, oráte.
Omnes Sancti, oráte.

Propítius esto, ℟. Líbera eum, Dómine.
A damnatióne perpétua, líbera eum, Dómine.
A subitánea et improvísa morte, líbera eum, Dómine.
Ab imminéntibus peccatórum suórum periculis, líbera.
Ab infestatiónibus dæmonum, líbera.
Per mystérium sanctæ Incarnatiónis tuæ, líbera.

Per Passiónem et Crucem tuam, líbera.
Per gloriósam Resurrectiónem tuam, líbera.
Per admirábilem Ascensiónem tuam, líbera.
Per grátiam sancti Spíritus Paráclíti, líbera.
In die Judícii, líbera.
Peccatóres, ℟. Te rogámus, audi nos.
Ut iracúndiæ tuæ flagélla ab eo (vel ea) amóveas, te rogámus.
Ut ejus spíritum a loco angústiæ líberes, te rogámus.
Ut eum (vel eam) in regióne vivórum ætérnis gáudiis confovéri júbeas, te rogámus.
Ut nos exaudíre dignéris, te rogámus.
Fili Dei, te rogámus.
Agnus Dei, qui tollis peccáta mundi, ℟. Parce ei, Dómine.
Agnus Dei, qui tollis peccáta mundi, ℟. Líbera eum, (vel eam) Dómine.
Agnus Dei, qui tollis peccáta mundi, ℟. Miserére ei.

Deinde ab omnibus communiter dicatur :

Kyrie, eléison. Christe, eléison. Kyrie, eléison., postea Pater noster. secreto. Quo finito, dicat Sacerdos :

℣. Et ne nos indúcas in tentatiónem, etc.
℣. Salvum fac servum tuum. (vel ancíllam tuam.)
℟. Deus meus sperántem in te.
℣. Mitte ei Dómine auxílium de sancto ;
℟. Et de Sion tuére eum. (vel eam.)
℣. Nihil proficiat inimícus in eo. (vel ea.)
℟. Et filius iniquitátis non appónat nocére ei.
℣. Esto ei Dómine turris fortitúdinis.
℟. A fácie inimíci.
℣. Dómine exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus.

OMNIPOTENS sempitérne Deus, conservátor animárum, qui quos díligis, córripis, et quos récipis, pie

ad emendatiónem coérces : te invocámus, Dómine, ut Fámulo tuo, qui (vel Fámulæ tuæ, quæ) in córpore pátitur membrórum debilitátem, grátiam tuam conférre dignéris, ut in hora éxitus sui de córpore, absque mortális peccáti mácula, tibi Datóri próprio per manus sanctórum Angelórum tuórum ejus ánima repræsentári mereátur. Per Christum Dóminum. ℟. Amen.

Finitis Litaniis, si Frater vel Soror adhuc vixerit, poterunt ei a Patre Sacerdote legi Protestationes, quæ habentur inferius, in Commendatione animæ sæcularium personarum, et recitari ab eodem Orationes, quæ similiter sunt notatæ infra una cum Passionibus Domini, vel omnes, vel aliquæ illarum sicut necesse fuerit ; et cum viderit Infirmum signis evidentibus morti proximum, intermittens Passiones, dicat sequentem Commendationem animæ, quæ est secundum usum Romanæ Ecclesiæ ; et si moriens femina fuerit, mutentur masculina verba in feminina, ubi de ea mentio occurrerit.

PROFICISCERE, ánima christiána, de hoc mundo : In nómine Dei Patris ✠ omnipoténtis, qui te creávit. In nómine Jesu ✠ Christi Filii Dei vivi, qui pro te passus est. In nómine Spíritus ✠ sancti, qui in te effúsus est. In nómine Angelórum et Archangelórum. In nómine Thronórum et Dominatiónum. In nómine Principátuum et Potestátum. In nómine Chérubim et Séraphim. In nómine Patriarchárum et Prophetárum. In nómine sanctórum Apostolórum et Evangelistárum. In nómine sanctórum Mártyrum et Confessórum. In nómine sanctórum Monachórum et Eremitárum. In nómine sanctárum Vírginum, et ómnium Sanctórum et Sanctárum Dei. Hódie sit in pace locus tuus, et habitátio tua in sancta Sion. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

Orémus.

DEUS miséricors, Deus clemens, Deus qui secúndum multitúdinem miseratiónum tuárum peccáta pœni-

téntium deles, et præteritórum críminum culpas vénia remissiónis evácuas: réspice propítius super hunc fámulum tuum N., et remissiónem ómnium peccatórum suórum tota cordis confessióne poscéntem, deprecátus exáudi. Rénova in eo, piíssime Pater, quidquid terréna fragilitáte corrúptum, vel quidquid diabólica fraude violátum est, et unitáti córporis Ecclésiæ membrum redemptiónis annécte. Miserére, Dómine, gemítuum, miserére lacrimárum ejus; et non habéntem fidúciam, nisi in tua misericórdia, ad tuæ sacraméntum reconciliatiónis admítte. Per Christum Dóminum. ℟. Amen.

COMMENDO te omnipoténti Deo, carissime Frater, et ei, cujus es creatúra, commítto: ut cum humanitátis débitum morte interveniénte persólveris, ad Auctórem tuum, qui te de limo terræ formáverat, revertáris. Egrediénti ítaque ánimæ tuæ de córpore spléndidus Angelórum cœtus occúrrat: judex Apostolórum tibi senátus advéniat: candidatórum tibi Mártyrum triumphátor exércitus óbviet, liliáta rutilántium te Confessórum turma circúmdet: jubilántium te Vírginum chorus excípiat, et beátæ quiétis in sinu Patriarchárum te complexus astríngat: mitis atque festívus Christi Jesu tibi aspéctus appáreat, qui te inter assisténtes sibi júgiter interésse decérnat. Ignóres omne quod horret in ténebris, quod stridet in flammis, quod crúciat in torméntis. Cedat tibi tetérrimus Sátanas cum satellítibus suis: in advéntu tuo, te comitántibus Angelis, contremíscat, atque in ætérnæ noctis chaos immáne diffúgiat. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant qui odérunt eum a fácie ejus. Sicut déficit fumus, deficiant: sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei; et justi epuléntur, et exsúltent in conspéctu Dei. Confundántur ígitur, et erubéscant omnes tartáreæ legiónes, et minístri Sátanæ iter tuum impedíre non áudeant. Líberet te a cruciátu Christus, qui pro te crucifixus est. Líberet te ab ætérna morte Christus, qui pro

te mori dignátus est. Constítuat te Christus Fílius Dei vivi intra Paradísi sui semper amœna viréntia, et inter oves suas te verus ille Pastor agnóscat. Ille ab ómnibus peccátis tuis te absólvat, atque ad déxteram suam in electórum suórum te sorte constítuat. Redemptórem tuum fácie ad fáciem vídeas, et præsens semper assístens, manifestíssimam beátis óculis aspícias veritátem. Constitútus ígitur inter ágmina beatórum, contemplatiónis divínæ dulcédine potiáris in sæcula sæculórum. ℟. Amen.

Oratio.

SUSCIPE Dómine servum tuum in locum sperándæ sibi salvatiónis a misericórdia tua. ℟. Amen.

Líbera Dómine ánimam servi tui ex ómnibus perículis inférni, et de láqueis pœnárum, et ex ómnibus tribulatiónibus. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti Henoch et Elíam de commúni morte mundi. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti Noë de dilúvio. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti Abraham de Ur Chaldæórum. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti Job de passiónibus suis. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti Isaac de hóstia, et de manu patris sui Abrahæ. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti Lot de Sódomis, et de flamma ignis. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti Móysen de manu Pharaónis, regis Ægyptiórum. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti Daniélem de lacu leónum. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti tres Púeros de camíno ignis ardéntis, et de manu regis iníqui. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti Susánnam de falso crímine. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti David de manu regis Saul, et de manu Góliæ. ℟. Amen.

Líbera Dómine ánimam servi tui, sicut liberásti Petrum et Paulum de carcéribus. ℟. Amen.

Et sicut beatíssimam Theclam, Vírginem et Mártyrem tuam, de tribus atrocíssimis torméntis liberásti, sic liberáre dignéris ánimam hujus servi tui, et tecum fácias in bonis congaudére cæléstibus. ℟. Amen.

Oratio.

COMMENDAMUS tibi Dómine ánimam fámuli tui N. precamúrque te Dómine Jesu Christe, Salvátor mundi, ut propter quam ad terram misericórditer descendísti, Patriarchárum tuórum sínibus insunuáre non rénuas. Agnósce Dómine creatúram tuam, non a diis aliénis creátam, sed a te solo Deo vivo et vero : quia non est álius Deus præter te, et non est secúndum ópera tua. Lætífica Dómine ánimam ejus in conspéctu tuo, et ne memíneris iniquitátum et ebrietátum, quas suscitávit furor, sive fervor mali desidérii. Licet enim peccáverit, tamen Patrem, et Fílium, et Spíritum sanctum non negávit, sed crédidit, et zelum Dei in se hábuit, et Deum, qui fecit ómnia, fidéliter adorávit.

Oratio.

DELICTA juventútis et ignorántias ejus, quæsumus, ne memíneris Dómine, sed secúndum magnam misericórdiam tuam memor esto illíus in glória claritátis tuæ. Aperiántur ei cæli, collæténtur illi Angeli. In regnum tuum Dómine servum tuum súscipe. Suscípiat eum sanctus Míchael Archángelus Dei, qui milítiæ cæléstis méruit principátum. Véniant illi óbviam sancti Angeli Dei, et perdúcant eum in civitátem cæléstem Jerúsalem. Suscípiat eum beátus Petrus Apóstolus, cui a Deo claves regni cæléstis tráditæ sunt. Adjuvet eum sanctus Paulus Apóstolus, qui dignus fuit esse vas ele-

ctiónis. Intercédat pro eo sanctus Joánnes eléctus Dei Apóstolus, cui reveláta sunt secréta cæléstia. Orent pro eo omnes sancti Apóstoli, quibus a Dómino data est potéstas ligándi atque solvéndi. Intercédant pro eo omnes Sancti et Elécti Dei, qui pro Christi nómine torménta in hoc sæculo sustinuérunt; ut vínculis carnis exútus, pervenire mereátur ad glóriam Regni cæléstis: præstánte Dómino nostro Jesu Christo: Qui cum Patre et Spíritu sancto vivit et regnat per ómnia sæcula sæculórum. ℟. Amen.

Si anxiatur adhuc anima, dicantur hi Psalmi, videlicet: Psalm. 117. Confitémini Dómino. et totus Psalm. 118., Beáti immaculáti. per Horas distributus, sine Glória Patri. Si autem, expletis his omnibus, nondum obierit, recedant, relinquentes ibi Crucem, et Aquam benedictam. Et Prior de aliquibus Fratribus provideat, qui remaneant ibidem, et dicant Psalterium sine Glória Patri. Qui cum certo signo viderint Fratrem in proximo moriturum, iterum percussa Tabella, advocent Fratres; et repetant Commendationem animæ, ut supra.

DE OFFICIO POST OBITUM

FRATRIS.

Egressa anima immediate, terminent Fratres Psalmos, quos dicebant, per Réquiem, et fiat Commendatio a Sacerdote cum Stola incipiente ℟. Subveníte, et ℣. seq. sine cantu, et aliis Fratribus ipsum prosequentibus. Totum autem Commendationis Officium dicatur legendo distincte, quoadusque inchoandum fuerit a Cantore. ℟. Líbera. de quo agitur pag. 189.

COMMENDATIO ANIMÆ.

℟. Subveníte, Sancti Dei, occúrrite, Angeli Dómini

℣. Suscipiéntes ánimam ejus, Offeréntes eam in conspéctu Altíssimi.

℣. Suscípiat te Christus, qui vocávit te, et in sinum Abrahæ Angeli dedúcant te. ℟. Suscipiéntes.

℣. Réquiem ætérnam dona ei, Dómine, et lux perpétua lúceat ei. Offeréntes.

Deinde: Kyrie eléison. Christe eléison. Kyrie eléison. Pater noster. secreto.

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Réquiem ætérnam dona ei Dómine.

℟. Et lux perpétua lúceat ei.

℣. A porta inferi.

℟. Erue Dómine ánimam ejus.

℣. Requiéscat in pace. ℟. Amen.

℣. Dómine exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus.

TIBI, Dómine, commendámus ánimam fámuli tui ut defúnctus sæculo, tibi vivat; et quæ per fragilitátem humánæ conversatiónis peccáta commísit, tu vénia misericordíssimæ pietátis abstérge: Per Christum... ℟. Amen.

Orémus.

MISERICORDIAM tuam Dómine sancte, Pater omnipotens, ætérne Deus, pietátis afféctu pro áliis rogáre cógimur, qui pro nostris supplicáre peccátis nequáquam sufficimus; tamen, de tua confísi gratúita pietáte et sólita benignitáte, cleméntiam tuam depóscimus, ut ánimam servi tui ad te reverténtem cum pietáte suscípias; adsit ei Angelus testaménti tui, Michael; et per manus sanctórum Angelórum inter Sanctos et Eléctos tuos in sínibus Abrahæ, Isaac et Jacob Patriarchárum tuórum, eam collocáre dignéris: quátenus liberáta de princípibus tenebrárum et de locis pœnárum, nullis jam primævæ

nativitátis, vel ignorántiæ, aut própriæ iniquitátis, seu fragilitátis confundátur erróribus; sed pótius agnoscátur a tuis, et sanctæ beatitúdinis réquie perfruátur : atque cum magni judícii dies advénerit, inter Sanctos et Eléctos tuos resuscitátus, glória maniféstæ contemplatiónis tuæ perpétuo satiétur. Per Christum... ℟. Amen.

Deinde Sacerdos incipiat Antiph. Suscípiat. et sequentem Psalmum, quem ceteri prosequantur :

Psalmus 113.

In éxitu Israel de Ægypto, * domus Jacob de pópulo bárbaro :

Facta est Judæa sanctificátio ejus, * Israel potéstas ejus.

Mare vidit, et fugit : * Jordánis convérsus est retrórsum.

Montes exsultavérunt ut aríetes: * et colles sicut agni óvium.

Quid est tibi, mare, quod fugísti? * et tu Jordánis, quia convérsus es retrórsum?

Montes, exsultástis sicut aríetes; * et colles sicut agni óvium?

A fácie Dómini mota est terra, * a fácie Dei Jacob,

Qui convértit petram in stagna aquárum, * et rupem in fontes aquárum.

Non nobis, Dómine, non nobis, * sed nómini tuo da glóriam,

Super misericórdia tua et veritáte tua : * nequándo dicant gentes : Ubi est Deus eórum?

Deus autem noster in cælo : * ómnia quæcúmque vóluit, fecit.

Simulácra géntium argéntum et aurum, * ópera mánuum hóminum.

Os habent, et non loquéntur : * óculos habent, et non vidébunt.

Aures habent, et non áudient : * nares habent, et non odorábunt.

Manus habent, et non palpábunt: pedes habent, et non ambulábunt : * non clamábunt in gútture suo.

Símiles illis fiant qui fáciunt ea, * et omnes qui confídunt in eis.

Domus Israel sperávit in Dómino : * adjútor eórum et protéctor eórum est.

Domus Aaron sperávit in Dómino : * adjútor eórum et protéctor eórum est.

Qui timent Dóminum speravérunt in Dómino : * adjútor eórum et protéctor eórum est.

Dóminus memor fuit nostri : * et benedíxit nobis.

Benedíxit dómui Israel : * benedíxit dómui Aaron.

Benedíxit ómnibus qui timent Dóminum, * pusíllis cum majóribus.

Adjíciat Dóminus super vos : * super vos et super fílios vestros.

Benedícti vos a Dómino, * qui fecit cælum et terram.

Cælum cæli Dómino : * terram autem dedit fíliis hóminum.

Non mórtui laudábunt te, Dómine : * neque omnes qui descéndunt in infernum.

Sed nos qui vívimus, benedícimus Dómino, * ex hoc nunc et usque in sæculum.

Réquiem ætérnam...

Quo dicto, dicatur Antiphona :

Suscípiat te Christus, qui vocávit te: et in sinum Abrahæ Angeli dedúcant te.

Interim Prælatus provideat, quomodo Corpus involvatur : et si necesse fuerit, ab aliquibus in secreto lavetur.

Est autem sepeliendus Frater cum Tunicella, Caligis, Soccis, Tunica, Cingulo, Scapulari, Cappa, et Caputio, decenter aptatis ; adhibita cautela circa prædicta, ne defluant, vel nimis stricte circa Corpus applicentur : manibus in modum Crucis dispositis. Est etiam habendum proprium Feretrum, honestum, sed humile, Corporis ca-

pax, eique commensuratum, habensque Crucem signatam in parte superiori coopertorii quo Corpus tegitur. Cum autem Corpus involvitur, Fratres seorsum a defuncto ordinati, prout locus permiserit, Commendationis Officium prosequantur. Sacrista vero provideat de Thuribulo et Cereis; et Cantor provideat de Fratribus qui hæc, et Aquam Benedictam et Crucem deferant.

Dicta post Psalmum Antiphona dicat Sacerdos:

Orémus.

OMNIPOTENS sempitérne Deus, qui humáno córpori ánimam ad similitúdinem tuam inspiráre dignátus es: dum te jubénte pulvis in púlverem revértitur, tu imáginem tuam, cum Sanctis et Eléctis tuis, ætérnis sédibus præcípias sociári, eámque de Ægypti pártibus ad te reverténtem blande lenitérque suscípias: et Angelos tuos sanctos ei óbviam mittas, viámque illi justítiæ demonstráre et portas Glóriæ tuæ aperíre dignéris. Repélle, quæsumus, Dómine, ab ea omnes príncipes tenebrárum, et agnósce depósitum fidéle quod tuum est: súscipe, Dómine, creatúram tuam, non a diis aliénis creátam, sed a te solo Deo vivo et vero, quia non est álius Deus præter te, Dómine, et non est secúndum ópera tua. Lætífica, clementíssime Deus, ánimam servi tui, et clarífica eam in multitúdine misericórdiæ tuæ: ne memíneris, quæsumus, iniquitátum ejus antiquárum et ebrietátum ejus, quas suscitávit furor, mali desidérii: licet enim peccáverit, tamen te non negávit, sed signo Fídei insignítus, te, qui ómnia et eum inter ómnia fecísti, fidéliter adorávit: Qui vivis et regnas Deus per ómnia sæcula sæculórum. ℟. Amen.

Deinde incipiat Sacerdos Antiphonam **Chorus Angelórum.** et Psalm. **Diléxi, quóniam.**, quem prosequatur Conventus sicut et alios hic notatos. In fine ómnium dicatur ℣. **Réquiem.**

Poterunt autem Fratres sedere, dum dicunt hos Psalmos.

Antiph. Chorus Angelórum.

Psalm. 114. Diléxi. Psalm. 115. Crédidi. Psalm. 116. Laudáte Dóminum, omnes gentes. Psalm. 117. Confitémini. Psalm. 118. Beáti immaculáti. usque ad Psalmum. Ad Dóminum, cum tribulárer clamávi.

Finitis Psalmis, stent Fratres, et subjungant Antiphonam: Chorus Angelórum eum suscípiat, et in sinu Abrahæ eum cóllocet : ut cum Lázaro quondam páupere ætérnam hábeat réquiem.

Orémus.

DIRI vúlneris novitáte percússi, et quodámmodo córdibus sauciáti, misericórdiam tuam, mundi Redémptor, flebílibus vócibus implorámus, ut Fratris nostri ánimam ad tuam cleméntiam, qui fons pietátis es, reverténtem, blande lenitérque suscípias ; et quas illa ex carnáli commoratióne contráxit máculas, tu Deus, sólita benignitáte cleménter déleas, pie indúlgeas, oblivióni in perpétuam tradas, atque hanc, laudem tibi cum ceteris redditúram , et ad corpus quandóque reversúram, Sanctórum tuórum cœtibus aggregári præcípias : Qui vivis et regnas Deus per ómnia sæcula sæculórum. ℟. Amen.

Postea dicatur Pater noster. ℣. Et ne nos...

℣. Non intres in judícium cum servo tuo, Dómine;
℟. Quia non justificábitur in conspéctu tuo omnis vivens.

℣. A porta ínferi.
℟. Erue Dómine ánimam ejus.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus.

PARTEM beátæ resurrectiónis obtíneat, vitámque ætérnam habére mereátur in cælis : Per te, Jesu Christe Salvátor mundi, qui cum Patre et Spíritu Sancto

vivis et regnas Deus, per ómnia sæcula sæculórum. ℟. Amen.

Orémus.

DEUS, cui soli cónpetit medicínam præstáre post mortem, præsta, quæsumus, ut ánima fámuli tui, terrénis exúta contágiis in tuæ redemptiónis parte numerétur. Per Christum... ℟. Amen.

Orémus.

FIDELIUM Deus ómnium Cónditor et Redémptor, animábus Famulórum Famularúmque tuárum remissiónem cunctórum tríbue peccatórum : ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur : Qui vivis et regnas cum Deo Patre, etc. ℟. Amen.

Et hic Commendationis finitur Officium : quo completo, dicant Horas Canonicas, si dicendæ fuerint : quibus dictis, vel si dicendæ non fuerint, statim incipiatur Psalterium.

DE DELATIONE CORPORIS

FRATRIS DEFUNCTI AD ECCLESIAM.

Involuto Corpore et in Feretro collocato, congregatis circa ipsum Fratribus, dimittatur psalmodia, finito tamen Psalmo incepto per ℣. Réquiem ætérnam etc.

Tunc Sacerdos resumat Stolam, si eam deposuit et aspergat Corpus Aqua benedicta, et thurificans legendo dicat :

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

SUSCIPE, Dómine, ánimam servi tui, quam de ergástulo hujus sæculi vocáre dignátus es, et líbera eam de

princípibus tenebrárum et de locis pœnárum : ut, absolúta ómnium vínculo peccatórum, quiétis ætérnæ beatitúdine perfruátur, et inter Sanctos et Eléctos tuos in resurrectiónis glória resuscitári mereátur : Per Christum Dóminum nostrum. ℟. Amen.

Hac Oratione dicta, Cantor incipiat ℟. **Líbera me, Dómine.** cum cantu, et Conventus prosequatur cum Versibus et Resumptionibus a Cantore incipiendis. Et tunc campana pulsetur. Et sic deferatur Corpus in Ecclesiam tali ordine, ut Aqua benedicta præcedat, postea Thuriferarius, deinde Ceroferarii, postea Crux sequatur in medio ; post Crucem incedant Fratres eo ordine quo stant in Choro, præcedentibus junioribus, post omnes Sacerdos cum Stola, ultimo Defunctus a quatuor Fratribus, quibus Cantor innuerit, deferatur, quos et Conversi sequentes poterunt adjuvare.

Venientes autem in Ecclesiam, deponant Corpus in Choro, ita ut facies Defuncti sit versa ad altare. Deinde illi qui portant Aquam benedictam et Thuribulum ordinent se ad pedes Defuncti, unus hinc et alius inde, versis ad se mutuo vultibus. Ceroferarii vero ordinent se ad caput, versis vultibus ad Altare. Frater vero qui Crucem defert, collocet eam ad caput Defuncti, verso vultu Crucifixi ad corpus Defuncti, et post Crucem stet Sacerdos.

Finito Responsorio **Líbera me.**, dicat alta voce eo modo quo dicuntur orationes ad horas :

℣. **A porta inferi** ℟
℟. **Erue Dómine ánimam ejus** ℟
℣. **Dóminus vobíscum** ℟ ℟. **Et cum spíritu tuo.**

Si Frater defunctus fuerit Sacerdos, vel Episcopus, dicatur hæc Oratio :

Orémus ℟

Deus, qui inter apostólicos Sacerdótes fámulum tuum Pontificáli (vel **Sacerdotáli**) **fecísti dignitáte**

vigére ℣ præsta, quæsumus, ut eórum quoque perpétuo aggregétur consórtio : Per Christum Dóminum nostrum ℣ ℟. Amen.

Si alius quicumque vir fuerit :

Orémus ℣

INCLINA, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur : ut ánimam fámuli tui, quam de hoc sæculo migráre jussísti, in pacis ac lucis regióne constítuas ℣ et Sanctórum tuórum júbeas esse consórtem : Per Christum... ℟. Amen.

Si fuerit femina :

Orémus ℣

QUÆSUMUS, Dómine, pro tua pietáte miserére ánimæ fámulæ tuæ : et a contágiis mortalitátis exútam ℣ in ætérnæ salvatiónis partem restítue : Per Christum... ℟. Amen.

Hac Oratione finita, ponantur duo Cerei accensi super candelabra circa Crucem, hinc et inde ; et Aqua benedicta et Thuribulum sicut commode poterunt collocentur ibidem.

Porro, si Fratres refectionem intermiserant, redeant ad illam, ita tamen ut nola non pulsetur, nec benedictio repetatur ; sed Lector incipiat, ubi dimiserat. Quod etiam fiat in Quadragesima. Provideat autem Prior ne Corpus solum remaneat ; sed aliqui Fratres ibi Psalterium legant. Quod si refectionem non intermiserint, finita Oratione supradicta, **Inclina,** vel **Deus, qui,** etc., residentes in Choro incipiant Psalterium, ubi in Infirmitorio dimiserant.

Quod si refectionem non intermiserint, finita Oratione prædicta **Deus, qui inter apostólicos Sacerdótes.**, vel **Inclína Dómine.**, residentes in Choro incipiant Psalterium ubi in infirmitorio dimiserant.

Horas suas suis temporibus, Psalterium intermittentes, diligenter cantent ; et expletis Horis, incipiant in Psalterio, ubi dimiserant.

Si tali hora obierit ut pro eo Missa celebrari possit in Conventu, eo die sepeliatur : sin autem, in crastinum reservetur ; vel eodem die sepeliatur ante Vesperas, vel post, maxime in æstate. Si autem in hora vespertina moriatur, in crastinum reservetur.

Cum vero in crastinum reservatur, agantur in nocte circa eum Vigiliæ, hoc modo : Sacrista noctem dividat in duas Vigilias communiter, prout poterit. In prima Vigilia vigilet dexter Chorus, dicendo Psalterium ; et circa finem primæ Vigiliæ, cum eis visum fuerit, dicant Matutinas suas legendo. Quibus dictis, cum prima Vigilia transacta fuerit, pulsentur Matutinæ ; et aliis Fratribus in Chorum venientibus, eant dormitum, qui vigilaverant. Qui vero illa hora surrexerint, Matutinarum Officium cantando expleant diligenter. Quo finito, et dicto **Pretiósa.**, vigilent, sicut primi, dicendo Psalterium.

Nullus Fratrum mittatur extra, usquequo Defunctus sepeliatur, nisi magna necessitas immineat. Quamdiu etiam Corpus est in Choro, non sedeant Fratres in Cellis, vel in Locutorio, sed stent circa Corpus et dicant Psalterium. Qui Officiis deputati sunt, assistant Defuncto quantum poterunt.

Si competenter fieri potest, priusquam Frater sepeliatur, debet pro eo in Conventu celebrari Missa. Si non, quam citius commode poterit, celebretur solemniter pro eo.

Debent etiam pro ipso fieri Vigiliæ Mortuorum (totum Officium Defunctorum) ipsa die qua sepelitur, si pro eo factæ non fuerint a Conventu, antequam sepeliatur. Quod si nec ipsa die fieri possint, fiant quam citius temporis opportunitas occurrerit. Prædictæ Vigiliæ sufficiant pro obligatione Hebdomadæ, neque Fratres ad alias illa Hebdomada teneantur.

Quæ superius scripta sunt, servanda sunt circa Fratrem a Conventu in quo moritur, sive in suo, sive in Conventu alieno moriatur. Si extra Conventum suum

Frater obierit, audita morte ipsius, fiant nihilominus pro eo dictæ Vigiliæ in suo Conventu, et Missa similiter celebretur. Quæ etiam facienda sunt pro Magistro Ordinis per totum Ordinem, et pro Priore Provinciali in quolibet Conventu Provinciæ sibi commissæ, audita morte ipsorum. Missam pro Fratre defuncto, si commode potest, debet Prælatus major cantare, et totum Officium facere. Fratres hospites et infirmi, qui commode possunt, ad exitum morientis et ad Sepulturam veniant, et stent in ordine suo.

Quidquid (de supra præscriptis) pro Fratre defuncto fiet, antequam sepulturæ tradatur, erit præter hoc quod ei ex Constitutionibus debetur.

Dies obitus Magistri Ordinis, sive in Magisterio moriatur, sive ante mortem a Magisterio fuerit absolutus, scribatur in Libro Martyrologii ad finem, et singulis annis recitetur, hoc modo: **Obitus venerábilis Fratris** N. N. **secúndi,** vel **tértii Magistri Ordinis** et sic deinceps; et fiant pro eo Orationes, secundum quod devotio Prælati et Fratrum judicaverit esse faciendum.

DE OFFICIO SEPULTURÆ

DEFUNCTI FRATRIS, VEL SORORIS.

Cum deferendus est Frater defunctus ad sepeliendum, debet paulo ante Sacrista signum, ad convocandos Fratres in Chorum, pulsare; et Stolas cum Libellis Processionalibus Sacerdotibus distribuere: Cantor vero debet de Ministris ad hoc Officium necessariis providere. Distributis Stolis et Libellis, sive Missa sit celebrata tunc, sive non, præcedentibus Ceroferariis in superpelliceis, Sacerdos et Diaconus ferens Libellum, et Subdiaconus induti Albis cum Stolis et Manipulis venientes

ordinent se ad caput Defuncti hoc modo : ut Sacerdos sit in medio post Crucem, et Diaconus tenens Libellum a dextris ejus, et juxta eum alter Acolythorum, et Subdiaconus cum altero Acolythorum a sinistris : alii vero duo ordinent se ad pedes, hinc et inde, versis ad se mutuo vultibus : quorum unus Aquam benedictam, alius Thuribulum teneant, ministraturi ea, cum necesse fuerit, Sacerdoti. Deinde quatuor Fratres, quibus dictum fuerit a Cantore, qui delaturi sunt Corpus, induti Albis sine Stolis et Manipulis, ordinent se juxta feretrum hinc et inde. Et tunc, sine **Dóminus vobíscum.** et sine **Orémus.**, dicat Sacerdos voce mediocri Orationem sequentem, eo modo quo solent dici Orationes ad Horas diei. Ceteri vero Sacerdotes, qui Libellos tenent, dicant Orationem hanc et alias, quæ post Responsoria sequuntur, in silentio.

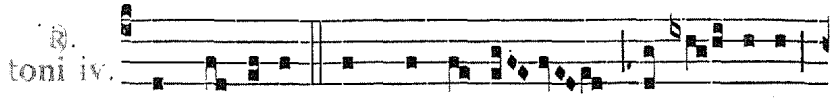
Oratio.

NON intres in judícium cum servo tuo (vel ancílla tua), Dómine : quóniam nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remíssio ℣ non ergo eum (vel eam) tua judiciális senténtia premat, quem (vel quam) tibi vera supplicátio Fidei christiánæ comméndat : sed, grátia tua illi succurrénte, mereátur evádere judícium ultiónis ℣ qui (vel quæ) dum víveret, insignítus (vel insignita) est signáculo sanctæ Trinitátis : Per Christum... ℟. Amen.

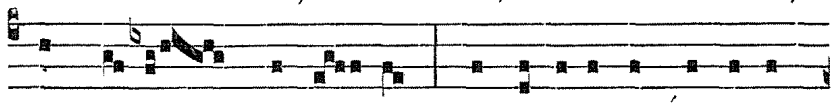
Hac Oratione finita, et responso a Conventu **Amen.**, Cantores incipiant cum nota Responsorium **Subveníte.**, et Conventus illud prosequatur. Versum cantabunt ipsi Cantores, vel alii duo, quibus injunctum fuerit a Cantore.

Dum cantatur Responsorium Sacerdos accipiens aspersorium de manu Fratris, aspergat Corpus Aqua benedicta, et postea accepto thuribulo thurificet illud. Hoc idem in sequenti Responsorio observetur.

℟. toni iv.

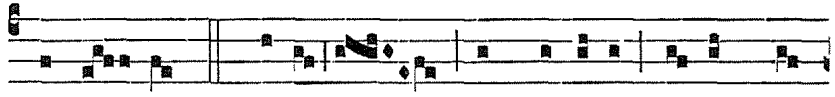


SUBVE-NITE, Sancti De- i, occúr-ri-te,

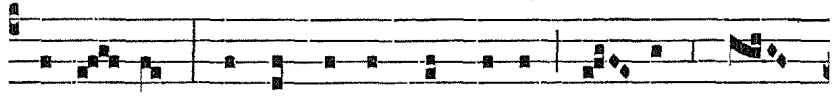


Ange- li Dómi- ni : susci-pi- éntes á-nimam

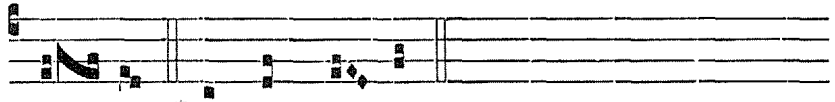
e- jus, offe-réntes e- am * In conspé- ctu Al-



tissi- mi. ℣. Chorus Ange-lórum e- am sus-

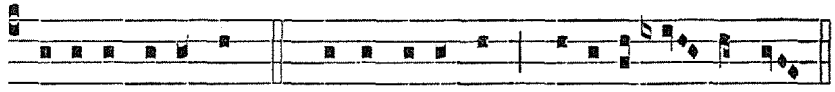


cí-pi- at, et in si-num Abrahæ e- am col-



lo- cet. * In conspé- ctu.

Post resumptionem, Cantores incipiant Kyrie., et Conventus prosequatur :



Kyri- e e-léison. Christe, e-léison. Kyri- e e- léison.

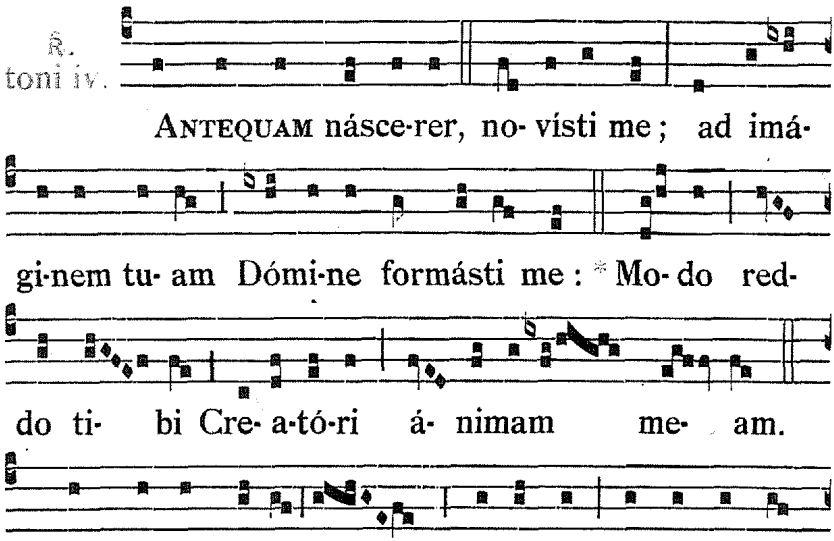
Deinde dicat Sacerdos, eo modo quo supra, Orationem sequentem.

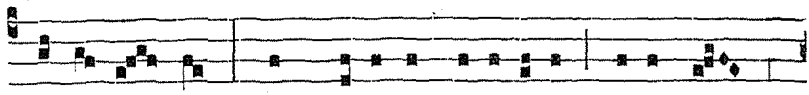
Orémus ℣

DEUS, cui ómnia vivunt, et cui non péreunt moriéndo córpora nostra, sed mutántur in mélius ℣ te súppli-

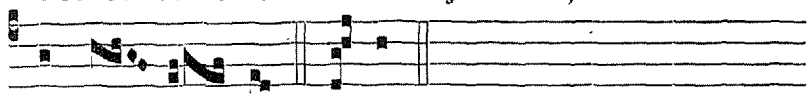
ces deprecámur : ut quidquid ánima fámuli tui (vel fámulæ tuæ) vitiórum, tuæque voluntáti contrárium, fallénte diábolo, et própria iniquitáte atque fragilitáte contráxit ℣ tu pius et miséricors ábluas indulgéndo : eámque súscipi júbeas per manus sanctórum Angelórum tuórum, deducéndam in sinum Patriarchárum tuórum, Abrahæ scílicet amíci tui et Isaac elécti tui, atque Jacob dilécti tui, quo aufúgit dolor, et tristítia, atque suspírium, fidélium quoque ánimæ felíci jucunditáte lætántur ℣ et in novissimo magni Judícii die inter Sanctos et Eléctos tuos eam fácias perpétuæ glóriæ percípere portiónem : quam óculus non vidit, nec auris audívit, et in cor hóminis non ascéndit ℣ quam præparásti diligéntibus te : Per Christum... ℟. Amen.

Finita Oratione, sequitur ℟. **Antequam.**, inchoandum et cantandum, ut supra de alio dictum est ; et Sacerdos aspergat Corpus et thurificet.





e-ru-bé- sco : dum véne-ris judi-cáre, no-li me



condem- ná- re. * Mo-do.

Post resumptionem Cantores incipiant Kyríe eléison. et Conventus prosequatur ut supra, pag. 194. et Sacerdos dicat, eo modo quo supra :

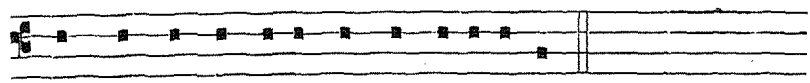
Orémus ℣

FAC, quæsumus, Dómine, hanc cum servo tuo defúncto (vel ancílla tua defúncta) misericórdiam ℣ ut factórum suórum in pœnis non recípiat vicem, qui (vel quæ) tuam in votis ténuit voluntátem : et quia hic illum (vel illam) vera fides junxit fidélium turmis ℣ illic eum (vel eam) miserátio tua sóciet Angélicis Choris : Per Christum... ℟. Amen.

Oratione finita, dicat Sacerdos alta voce :

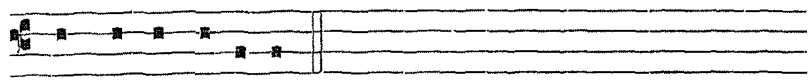
Quo audito dicant illud omnes in silentio. Et eo finito subjungat Sacerdos :

Pa-ter noster.



Et ne nos indúcas in tenta-ti- ónem.

℟. Sed líbera nos a malo ℣



℣. A porta ínfe-ri.

℟. Erue, Dómine, ánimam ejus ℣

℣. Dóminus vobíscum ℣ ℟. Et cum spíritu tuo.

Orémus ℣

¶ Si Episcopus vel Sacerdos fuerit, dicatur Oratio :

DEUS, qui inter Apostólicos Sacerdótes fámulum tuum Sacerdotáli (vel Pontificáli, si fuerit Episcopus) fecísti dignitáte vigére ℣ præsta, quæsumus, ut eórum quoque perpétuo aggregétur consórtio : Per Christum... ℟. Amen.

¶ Si alius quicumque vir fuerit.

Oratio.

INCLINA, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur : ut ánimam fámuli tui quam de hoc sæculo migráre jussísti, in pacis ac lucis regióne constituas ℣ et Sanctórum tuórum júbeas esse consórtem : Per Christum... ℟. Amen.

¶ Si fuerit femina.

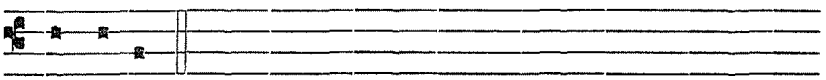
Oratio.

QUÆSUMUS, Dómine, pro tua pietáte, miserére ánimæ fámulæ tuæ : et a contágiis mortalitátis exútam ℣ in ætérnæ salvatiónis partem restítue : Per Christum... ℟. Amen.

Dum Oratio dicitur, Subdiaconus accipiat Crucem de loco suo, et Oratione finita Sacerdos incipiat alte, sine nota, Antiph. Aperíte., et Cantor Ps. 117. Confitémini., sícut infra notatum est ; et Conventus ipsum prosequatur. Statimque egrediantur Fratres ad locum sepulturæ hoc ordine : Primo Aqua benedicta præcedat, deinde Thuriferarius, postea Ceroferarii, et in medio eorum Subdiaconus ferens Crucem, deinde Fratres sequantur eo ordine quo sunt in Choro, præcedentibus junioribus. Postea sequatur Diaconus ferens Libellum ; post ipsum Sacerdos ; ultimo quatuor Fratres, qui Corpus deferant ; quos Fratres Conversi subsequentes poterunt adjuvare. Dum autem Corpus ad tumulum portatur, Campana pulsetur.

Ant. APERITE. Ps. 117. Confi-témi-ni Dómi-no quóni-

am bonus ℣. * quóni- am in sæcu-lum mi-se-ri-córdi-



a e-jus ℣.

Dicat nunc Israel quóniam bonus ℣. * quóniam in sæculum misericórdia ejus ℣.

Dicat nunc domus Aaron : * quóniam in sæculum misericórdia ejus ℣.

Dicant nunc qui timent Dóminum ℣. * quóniam in sæculum misericórdia ejus ℣.

De tribulatióne invocávi Dóminum ℣. * et exaudívit me in latitúdine Dóminus ℣.

Dóminus mihi adjútor ℣. * non timébo quid fáciat mihi homo ℣.

Dóminus mihi adjútor ℣. * et ego despíciam inimícos meos ℣.

Bonum est confídere in Dómino ℣. * quam confídere in hómine ℣.

Bonum est speráre in Dómino ℣. * quam speráre in princípibus ℣.

Omnes gentes circuiérunt me : * et in nómine Dómini quia ultus sum in eos ℣.

Circumdántes circumdedérunt me : * et in nómine Dómini quia ultus sum in eos ℣.

Circumdedérunt me sicut apes, et exarsérunt sicut ignis in spinis ℣. * et in nómine Dómini quia ultus sum in eos ℣.

Impúlsus evérsus sum ut cáderem ℣. * et Dóminus suscépit me :

Fortitúdo mea et laus mea Dóminus ℣. * et factus est mihi in salútem ℣.

Vox exsultatiónis et salútis ℣. * in tabernáculis justórum ℣.

Déxtera Dómini fecit virtútem ; déxtera Dómini exaltávit me : * déxtera Dómini fecit virtútem ℣.

Non móriar, sed vivam ℣. * et narrábo ópera Dómini ℣.

Castígans castigávit me Dóminus ℣. * et morti non trádidit me :

Aperíte mihi portas justítiæ ; ingréssus in eas, confitébor Dómino ℣. * hæc porta Dómini, justi intrábunt in eam ℣.

Confitébor tibi quóniam exaudísti me : * et factus es mihi in salútem ℣.

Lápidem, quem reprobavérunt ædificántes ℣. * hic factus est in caput ánguli ℣.

A Dómino factum est istud ℣. * et est mirábile in óculis nostris ℣.

Hæc est dies, quam fecit Dóminus ℣. * exsultémus, et lætémur in ea ℣.

O Dómine, salvum me fac ; o Dómine, bene prosperáre ℣. * benedíctus qui venit in nómine Dómini ℣.

Benedíximus vobis de domo Dómini ℣. * Deus Dóminus, et illúxit nobis ℣.

Constitúite diem solémnem in condénsis ℣. * usque ad cornu altáris ℣.

Deus meus es tu, et confitébor tibi ℣. * Deus meus es tu, et exaltábo te :

Confitébor tibi, quóniam exaudísti me : * et factus es mihi in salútem ℣.

Confitémini Dómino quóniam bonus ℣. * quóniam in sæculum misericórdia ejus ℣.

Réquiem ætérnam dona eis Dómine ℣. * et lux perpétua lúceat eis ℣.

Deinde submisse legendo subjungatur Antiphona :

Aperíte mihi portas justítiæ, ingréssus in eas confitébor Dómino : hæc porta Dómini, justi intrábunt in eam.

Cum ad tumulum pervenerint, Sacerdos et Ministri ordinent se ad caput fossæ modo supradicto ; vel aliter, secundum aptitudinem loci, prout commode poterunt. Conventus vero ordinet se, sicut loci et temporis opportunitas permiserit. Deinde Sacerdos Officium peragens, Ministris sibi respondentibus, legendo dicat Orationes cum Psalmis et Antiphonis infra scriptis. Alii vero Sacerdotes, qui Libellos tenent, dicant eadem per se silenter. Ceteri autem Fratres, qui Libellos non habent, bini et bini dicant Psalmos Pœnitentiales, terminando quemlibet Psalmum per ℣. Réquiem. ; et si necesse fuerit, addant quindecim Psalmos Graduales, vel omnes, vel aliquos ex eis.

Finita Antiphona Aperíte., Sacerdos dicat :

Orémus.

PIÆ recordatiónis afféctu, Fratres caríssimi, commemoratiónem fácimus cari nostri, quem (vel caræ nostræ, quam) Dóminus de tentatiónibus hujus sæculi assúmpsit : obsecrántes misericórdiam Dei nostri, ut ipse ei tribúere dignétur plácidam et quiétam mansiónem, et remíttat omnes lúbricæ temeritátis offénsas ; ut concéssa vénia plenæ indulgéntiæ, quidquid in hoc sæculo próprio vel aliéno reátu delíquit, totum ineffábili pietáte sua déleat et abstérgat. Per Christum... ℟. Amen.

Antiphona Ingrédiar.

Psalmus 41.

QUEMADMODUM desíderat cervus ad fontes aquárum : * ita desíderat ánima mea ad te, Deus.

Sitívit ánima mea ad Deum fortem vivum : * quando véniam et apparébo ante fáciem Dei ?

Fuérunt mihi lácrimæ meæ panes die ac nocte : * dum dícitur mihi quotídie : Ubi est Deus tuus ?

Hæc recordátus sum, et effúdi in me ánimam meam : *

quóniam transíbo in locum tabernáculi admirábilis, usque ad domum Dei :

In voce exsultatiónis et confessiónis : * sonus epulántis.

Quare tristis es, ánima mea ? * et quare contúrbas me?

Spera in Deo, quóniam adhuc confitébor illi : * salutáre vultus mei, et Deus meus.

Ad meípsum ánima mea conturbáta est : * proptérea memor ero tui de terra Jordánis, et Hermóniim a monte módico.

Abyssus abyssum ínvocat, * in voce cataractárum tuárum.

Omnia excélsa tua, et fluctus tui * super me transiérunt.

In die mandávit Dóminus misericórdiam suam, * et nocte cánticum ejus.

Apud me orátio Deo vitæ meæ ; * dicam Deo : Susséptor meus es,

Quare oblítus es mei ? * et quare contristátus incédo, dum afflígit me inimícus ?

Dum confringúntur ossa mea, * exprobravérunt mihi qui tríbulant me inimíci mei ;

Dum dicunt mihi per síngulos dies : Ubi est Deus tuus ? * quare tristis es, ánima mea ? et quare contúrbas me ?

Spera in Deo, quóniam adhuc confitébor illi : * salutáre vultus mei, et Deus meus.

Réquiem ætérnam dona eis...

Finito Psalmo dic. Ant. Ingrédiar in domum tabernáculi admirábilis usque ad domum Dei.

Deinde Sacerdos dicat :

Orémus.

OBSECRAMUS misericórdiam tuam, omnípotens ætérne Deus, qui hóminem ad imáginem tuam creáre dignátus es : ut ánimam fámuli tui, quem (vel fámulæ tuæ, quam) hodiérna die a rebus humánis éximi, et ad te

accersíri voluísti, blande et misericórditer suscípias: non ei dominéntur umbræ mortis, nec cóntegat eum (vel eam) chaos et caligo tenebrárum; sed exútus (vel exúta) ómnium críminum labe, in sinu Abrahæ patriárchæ collocátus (vel collocáta), locum lucis et refrigérii se adéptum (vel adéptam) esse gáudeat: ut, cum dies Judícii advénerit, cum Sanctis et Eléctis tuis eum (vel eam) resuscitári júbeas. Per Christum... ℟. Amen.

Dicta hac Oratione, Sacerdos aspergat Corpus Aqua benedicta, postea fossam; deinde thurificet utrumque, et dicat Ant. Hæc réquies. et Ps. 131. Meménto, etc.

Duo autem ex his, qui Corpus portaverunt, descendant in fossam, ad Corpus suscipiendum, et duo remaneant ad deponendum; et cum dicitur Ps. Meménto., deponant illud, et collocent supinum, positis pedibus ad Orientem, vel ad Meridiem, secundum fossæ dispositionem. Quo facto, egrediantur qui descenderant in fossam.

Antiphona Hæc réquies.

Psalmus 131.

MEMENTO, Dómine, David, * et omnis mansuetúdinis ejus:

Sicut jurávit Dómino, * votum vovit Deo Jacob:

Si introíero in tabernáculum domus meæ, * si ascéndero in lectum strati mei:

Si dédero somnum óculis meis, * et pálpebris meis dormitatiónem,

Et réquiem tempóribus meis: donec invéniam locum Dómino, * tabernáculum Deo Jacob.

Ecce audívimus eam in Ephrata: * invénimus eam in campis silvæ.

Introíbimus in tabernáculum ejus: * adorábimus in loco ubi stetérunt pedes ejus.

Surge, Dómine, in réquiem tuam, * tu et arca sanctificatiónis tuæ.

Sacerdótes tui induántur justítiam: * et sancti tui exsúltent.

Propter David servum tuum, * non avértas fáciem Christi tui.

Jurávit Dóminus David veritátem, et non frustrábitur eam : * De fructu ventris tui ponam super sedem tuam.

Si custodíerint fílii tui testaméntum meum, * et testimónia mea hæc, quæ docébo eos ;

Et fílii eórum usque in sæculum, * sedébunt super sedem tuam.

Quóniam elégit Dóminus Sion : * elégit eam in habitatiónem sibi.

Hæc réquies mea in sæculum sæculi : * hic habitábo quóniam elégi eam.

Víduam ejus benedícens benedícam : * páuperes ejus saturábo pánibus.

Sacerdótes ejus índuam salutári: * et sancti ejus exsultatióne exsultábunt.

Illuc prodúcam cornu David, * parávi lucérnam Christo meo.

Inimícos ejus índuam confusióne : * super ipsum autem efflorébit sanctificátio mea.

Réquiem ætérnam dona eis...

Ant. Hæc réquies mea in sæculum sæculi : hic habitábo quóniam elégi eam.

Deinde dicat Sacerdos :

Orémus.

DEUS, apud quem mortuórum spíritus vivunt, et in quo Electórum ánimæ, depósito carnis ónere, plena felicitáte lætántur : præsta supplicántibus nobis, ut ánima fámuli tui (vel fámulæ tuæ) quæ temporáli, per corpus, hujus lúminis cáruit visu, ætérnæ illíus lucis solátio potiátur ; non eam torméntum mortis attíngat, non dolor horréndæ visiónis afficiat, non pœnális timor excrúciet, non reórum próxima caténa constríngat : sed concéssa sibi vénia delictórum ómnium, optátæ quiétis consequátur gáudia repromíssa. Per Christum Dóminum nostrum. ℟. Amen.

Finita Oratione, Sacerdos inchoans Ant. De terra plasmásti me., et Psalmum 138. Dómine, probásti me., projiciat terram super Corpus. Quo facto, qui ad hoc constituti sunt, operiant illud humo, vel claudant monumentum. Sacerdos vero prosequendo Psalmum inceptum, elonget se paululum a fossa cum Ministris ante se ordinatis, prout commode poterunt.

Antiphona De terra plasmásti me.

Psalmus 138.

DOMINE, probásti me et cognovísti me : * tu cognovísti sessiónem meam et resurrectiónem meam.

Intellexísti cogitatiónes meas de longe : * sémitam meam et funículum meum investigásti.

Et omnes vias meas prævidísti : * quia non est sermo in lingua mea.

Ecce, Dómine, tu cognovísti ómnia novíssima et antíqua : * tu formásti me, et posuísti super me manum tuam.

Mirábilis facta est sciéntia tua ex me : * confortáta est, et non pótero ad eam.

Quo ibo a spíritu tuo ? * et quo a fácie tua fúgiam ?

Si ascéndero in cælum, tu illic es : * si descéndero in inférnum, ades.

Si súmpsero pennas meas dilúculo, * et habitávero in extrémis maris,

Etenim illuc manus tua dedúcet me : * et tenébit me déxtera tua.

Et dixi : Fórsitan ténebræ conculcábunt me : * et nox illuminátio mea in delíciis meis.

Quia ténebræ non obscurabúntur a te, et nox sicut dies illuminábitur : * sicut ténebræ ejus, ita et lumen ejus.

Quia tu possedísti renes meos : * suscepísti me de útero matris meæ.

Confitébor tibi, quia terribíliter magnificátus es : * mirabília ópera tua, et ánima mea cognóscit nimis.

Non est occultátum os meum a te, quod fecísti in occúlto : * et substántia mea in inferióribus terræ.

Imperféctum meum vidérunt óculi tui, et in libro tuo omnes scribéntur : * dies formabúntur, et nemo in eis.

Mihi autem nimis honorificáti sunt amici tui, Deus : * nimis confortátus est principátus eórum.

Dinumerábo eos, et super arénam multiplicabúntur : * exsurréxi, et adhuc sum tecum.

Si occideris, Deus, peccatóres : * viri sánguinum, declináte a me :

Quia dícitis in cogitatióne : * Accípient in vanitáte civitátes tuas.

Nonne qui odérunt te, Dómine, óderam : * et super inimícos tuos tabescébam ?

Perfécto ódio óderam illos: * et inimíci facti sunt mihi.

Proba me, Deus, et scito cor meum : * intérroga me, et cognósce sémitas meas ;

Et vide si via iniquitátis in me est : * et deduc me in via ætérna.

Réquiem ætérnam dona eis...

Ant. De terra plasmásti me et carne induísti me, Redémptor meus, Dómine : resúscita me in novíssimo die.

Postea Sacerdos dicit Orationem.

Oratio.

OREMUS, Fratres caríssimi, pro spíritu cari nostri, quem (vel caræ nostræ, quam) Dóminus de láqueo hujus sæculi liberáre dignátus est, cujus corpúsculum hódie sepultúræ tráditur : ut eum (vel eam) piétas Dómini in sinu Abrahæ, Isaac et Jacob collocáre dignétur ; ut cum dies Judícii advénerit, inter Sanctos et Eléctos suos eum (vel eam) in parte déxtera collocándum (vel collocándam) resuscitári fáciat : præstánte Dómino nostro Jesu Christo, qui cum Patre et Spíritu sancto vivit et regnat Deus per ómnia sæcula sæculórum. ℟. Amen.

Hac Oratione finita (vel alia quacumque de subse-

quentibus, cum aliquam addere oportuerit); si Corpus humatum fuerit, intermissis ceteris, Sacerdos dicat Orationem : Débitum humáni., ut infra, pag. 207.

Orémus.

DEUS, vitæ dator et humanórum córporum reparátor, qui te a peccatóribus exorári voluísti : exáudi preces quas speciáli devotióne, pro ánima fámuli tui (vel fámulæ tuæ) tibi lacrimabíliter fúndimus ; ut liberáre eam ab inferórum cruciátibus, et collocáre inter ágmina Sanctórum tuórum dignéris ; veste quoque cælésti et stola immortalitátis índui, et Paradísi amœnitáte confovéri júbeas. Per Christum Dóminum nostrum. ℟. Amen.

Orémus.

DEUS, qui humanárum animárum ætérnus amátor es, ánimam fámuli tui (vel fámulæ tuæ), quæ veram, dum in córpore manéret, ténuit fidem, ab omni cruciátu inferórum redde extórrem : ut segregáta ab infernálibus claustris, Sanctórum mereátur adunári consórtiis. Per Christum Dóminum nostrum. ℟. Amen.

Orémus.

DEUS, qui justis supplicatiónibus semper præsto es, qui pia vota dignáris intuéri, qui universórum es Cónditor et Redémptor, misericórdia quoque peccatórum, et tuórum beatitúdo justórum : da fámulo tuo (vel fámulæ tuæ), cujus depositióni hódie officium humanitátis exhibémus, cum Sanctis et Eléctis tuis beáti múneris portiónem, eúmque (vel eámque) a corpóreis néxibus absolútum (vel absolútam) in resurrectiónem Electórum tuórum fácias præsentári. Per Christum Dóminum nostrum. ℟. Amen.

Orémus.

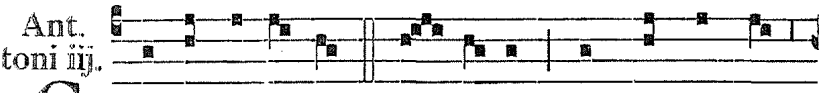
TEMERITATIS quidem est, Dómine, ut homo hóminem, mortális mórtuum, cinis cinerem tibi, Dómino Deo nostro, áudeat commendáre; sed quia terra súscipit terram, et pulvis convértitur in púlverem, donec omnis

caro in suam redigátur orígenem : inde tuam, piíssime Pater, lacrimabíliter quæsumus pietátem, ut hujus fámuli tui (vel fámulæ tuæ) ánimam, quam de hujus mundi vorágine cœnulénta ducis ad Pátriam, Abrahæ amici tui sinu recípias, et refrigérii rore perfúndas : sit ab æstuántis gehénnæ truci incéndio segregáta et beátæ requiéi, te donánte, conjúncta : et si quæ illi sunt, Dómine, dignæ cruciátibus culpæ, tu ei grátia mitíssimæ lenitátis indúlge ; nec peccáti recípiat vicem, sed indulgéntiæ tuæ piam séntiat bonitátem : cumque, finito mundi término, supérnum cunctis illúxerit regnum, Sanctórum ómnium cœtibus aggregátus, (vel aggregáta), cum Eléctis tuis resúrgat in parte déxtera collocándus (vel collocánda): Per Christum Dóminum nostrum. ℟. Amen.

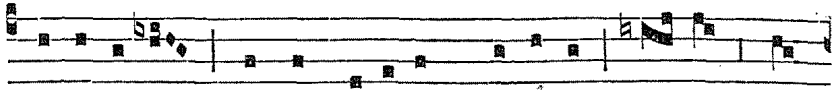
Orémus.

DEBITUM humáni córporis sepeliéndi officium fidélium more compléntes, Deum cui ómnia vivunt fidéliter deprecémur, ut hoc Corpus cari nostri (vel caræ nostræ) a nobis in infirmitáte sepúltum, in órdine Sanctórum suórum resúscitet ; et ejus spíritum Sanctis ac fidélibus suis aggregári júbeat, cum quibus inenarrábili glória et perénni felicitáte pérfrui mereátur : præstánte Dómino nostro Jesu Christo, qui cum Patre et Spíritu sancto vivit et regnat Deus per ómnia sæcula sæculórum. ℟. Amen.

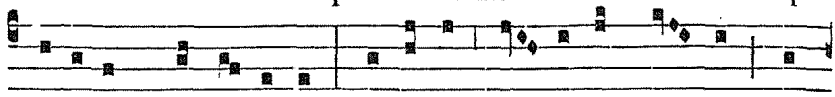
Prædicta Oratione finita, Cantor alta voce incipiat Antiphonam Clementíssime., et Conventus eam prosequatur. In fine vero Antiphonæ, cum inchoabitur Dómine miserére., omnes flectant genua ; et dicto Super peccatóre., surgant.



CLEMENTISSI-ME Dó- mi- ne, qui pro nostra

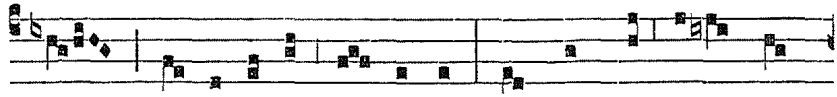


mi-sé-ri- a ab impi- órum máni-bus mor-tis sup-

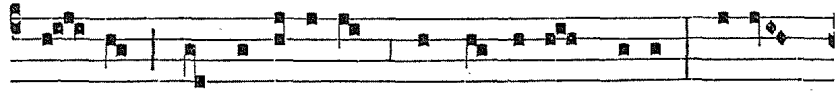


plí-ci- um pertu- lísti : lí-be-ra á- nimam e- jus ab

inférni vo- rá- gi- ne, et de mi-nístris tartá-re-

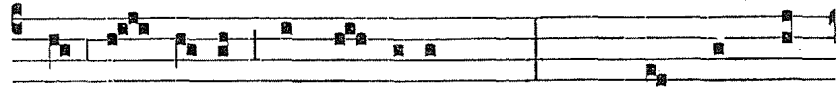


is mi- se-rá-tor ab-sólve : et cuncta e-jus pec-

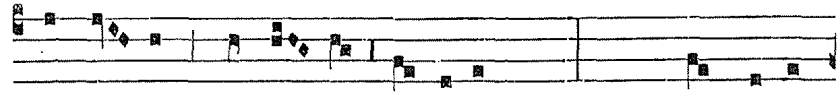


cá- ta o-bli-vi- óne perpé- tu- a de-le : e- ám-

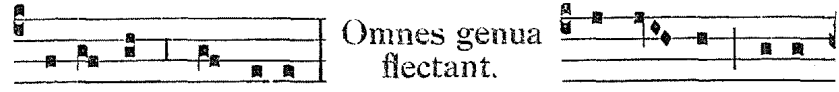
que ad lu-cem tu- am Ange-li trahant, Pa-radi-sí-



que já- nu- am intro- dúcant : Cantores Ut dum cor-

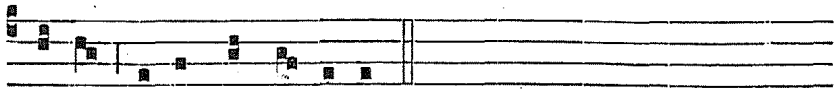


púscu- lum púlve- ri trá-di-tur, Conventus Ad æter-



Omnes genua flectant.

ni-tá- tem perdúcant. Dómi- ne mi-se-



ré-re super pecca-tó-re.
vel pecca-trí-ce.

Finita prædicta Antiphona, Sacerdos subjungat :

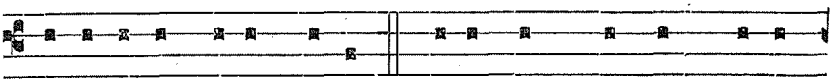
℣. A porta ínferi ℟
℟. Erue, Dómine, ánimas eórum ℟
℣. Dóminus vobíscum ℟ ℟. Et cum spíritu tuo.

Orémus ℟

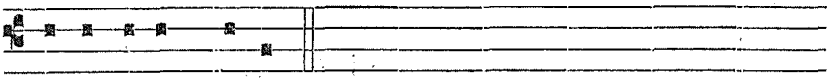
SATISFACIAT tibi, Dómine Deus noster, pro ánima fámuli tui Fratris nostri (vel fámulæ tuæ Soróris nostræ) sanctæ Dei Genitrícis sempérque Vírginis Maríæ, et beáti Domínici Confessóris tui, Patris nostri, et beatórum Petri, Joánnis, Pii, Antoníni, Thomæ, Vincéntii, Hyacinthi, Raymúndi, Ludovíci, Catharínæ, Rosæ, Agnétis et Catharínæ omniúmque Sanctórum tuórum orátio, et præséntis famíliæ tuæ húmilis et devóta supplicátio ℟ ut peccatórum ómnium véniam, quam precámur, obtíneat : nec eum (vel eam) patiáris cruciári gehennálibus flammis ℟ quem (vel quam) Fílii tui Dómini nostri Jesu Christi pretióso sánguine redemísti :

DEUS, cujus miseratióne ánimæ fidélium requiéscunt : fámulis et famulábus tuis ómnibus hic et ubíque in Christo quiescéntibus da propítius véniam peccatórum ℟ ut a cunctis reátibus absolúti tecum sine fine læténtur : Per eúmdem Christum Dóminum nostrum ℟ ℟. Amen.

Hac Oratione finita Cantor incipiat Psalmum Miserére. hoc modo :



Mi-se-ré-re me- i De- us, * secúndum magnam mi-se-



ri-córdi- am tu- am.

Et Fratres ipsum prosequendo revertantur in Chorum eo ordine quo venerunt: ita tamen, ut illi quatuor, qui Corpus portaverunt, post Conventum immediate sequantur in utroque Choro, hinc et inde, et post eos sequatur Diaconus, et post eum Sacerdos. Si antequam Fratres in Chorum venerint, finitus fuerit Ps. Miserére., addatur Ps. De profúndis. Cum autem ad Chorum pervenerint, aliis euntibus ad loca sua, et Stolas ac Libellos deponentibus, Sacerdos ante gradus Presbyterii eat, et juxta eum ad dexteram Diaconus et Subdiaconus ad sinistram; deinde illi quatuor qui Corpus portaverunt, duo hinc, et duo inde; et juxta eos Acolythi, hinc et inde; et juxta Acolythos illi qui aquam et thuribulum portaverunt, similiter hinc et inde. Finito Psalmo Miserére. vel De profúndis., cum ipsum addere oportuerit, et terminato per ℣. Réquiem ætérnam., Conventus prosternat se super formas; et Sacerdos cum ceteris, qui ibi sunt, prosternat se super gradus Presbyterii, et dicto Réquiem. absque Kyrie eléison. dicant omnes in silentio Pater noster., quo finito Sacerdos erectus solus dicat alta voce:

℣. Et ne nos indúcas in tentatiónem ℟
℟. Sed líbera nos a malo ℟
℣. In memória ætérna erunt justi ℟
℟. Ab auditióne mala non timébunt ℟
℣. Dómine exáudi oratiónem meam ℟
℟. Et clamor meus ad te véniat ℟
℣. Dóminus vobíscum ℟ ℟. Et cum spíritu tuo.

Orémus ℟

ABSOLVE, Dómine, ánimam fámuli tui (vel fámulæ tuæ) et ánimas famulórum, famularúmque tuárum, ab omni vínculo delictórum ℟ ut in resurrectiónis glória inter Sanctos et Eléctos tuos resuscitáti respírent: Per Christum Dóminum nostrum ℟ ℟. Amen.

℣. Requiéscant in pace ℟ ℟. Amen.

Deinde Sacerdos prosternat se ut prius, et omnes dicant in silentio Pater noster., et facto signo a Prælato, surgant.

Quod si aliqua Hora immediate dicenda fuerit, dicto ℣. Requiéscant in pace. fiat signum a Prælato, et dicto Pater noster. inchoetur Hora.

℣ Quæ circa sepulturam Fratris supra notata sunt, ubi commode non possunt servari plenarie, propter paucitatem Fratrum, minuatur de solemnitate notata, et fiat prout Prælato videbitur faciendum.

℣ Hoc idem fiat circa sepulturam extraneorum, sive sint pauci, sive multi fratres, ubi consuetum est; excepto quod ad eorum Corpora deferenda non ponantur Fratres, et quod Antiphona prædicta, videlicet Clementissime. non cantetur, nisi in casu pro aliquibus Personis, quibus Ordo magis tenetur, cum specialis devotio id requirit: quod tamen non est facile faciendum.

Quando igitur prædicta Antiphona non cantatur, finita Oratione Débitum, etc., dicat Sacerdos alta voce Pater noster.

Quo audito, intermissis his quæ dicebant, omnes in silentio illud dicant, et Sacerdos, eo finito, alta voce subjungat:

℣. Et ne nos indúcas in tentatiónem ℟.
℟. Sed líbera nos a malo ℟.
℣. A porta inferi ℟.
℟. Erue Dómine ánimam ejus ℟.
℣. Dóminus vobiscum ℟.
℟. Et cum spíritu tuo.

Orémus. Satisfáciat tibi, etc., ut supra notatum est, pag. 209.

DE COMMENDATIONE ANIMÆ

PRO SÆCULARIBUS PERSONIS.

Solent frequenter a Personis sæcularibus ex devotione advocari Fratres, ut assistant morientibus. Ideoque Fratres taliter advocati poterunt in tali tempore infrascriptam formam servare, vel aliam, ut eis visum fuerit. Et primo ingredientes cameram Infirmi, dicant :

℣. Pax huic dómui.

℟. Et ómnibus habitántibus in ea.

Postea accedentes ad Infirmum, eum benigne salutent et consolentur. Et si viderint eum morti proximum, si adhuc sit capax rationis, hortentur eum ad plenam subjectionem sui ipsius divinæ bonitati et voluntati. Et cum viderint eum paratum ad moriendum, unus eorum, qui fuerit Sacerdos, petat ab eo infrascriptas petitiones per ordinem, morose et distincte, ut eas Infirmus percipere possit ; videlicet, dicat Sacerdos :

Credis, Frater charíssime, omnes artículos Fídei et totam sacram Scriptúram secúndum expositiónem sanctórum Doctórum et Catholicórum ? Respondeat Infirmus : Credo.

S. Detestáris tu et réprobas omnes hæreses et superstitiónes a sancta Matre Ecclésia Cathólica damnátas et reprobátas ? ℟. Réprobo.

S. Gaudes mori in Fide Dómini nostri Jesu Christi ? ℟. Gáudeo.

S. Cognóscis te multum offendísse Dóminum Deum Creatórem tuum, a quo tanta beneficia recepísti, et a quo habes quidquid boni habes ? ℟. Cognósco.

S. Doles ex corde de omni offénsa contra Dóminum Deum, et teípsum, et próximum tuum qualitercúmque commíssa ? ℟. Dóleo.

S. Doles de omni negligéntia et omissióne bene ope-

rándi, et de contémptu gratiárum a Dómino Deo tibi datárum? ℟. Dóleo.

S. Doles de hoc, non timóre mortis, vel cujuscúmque pœnæ, sed solum ex considerationé offénsæ divínæ Bonitátis, quam offendísti? ℟. Dóleo.

S. Desíderas recordári ómnium peccatórum tuórum oblitórum, ut de ipsis habére possis speciálem contritiónem, dolórem et pœniténtiam? ℟. Desídero.

S. Propónis de cétero, si Deo placúerit te de hac ægritúdine sanáre, deínceps toto témpore vitæ tuæ cavére a peccátis mortálibus et vitam tuam mutáre; et pótius quodcúmque damnum temporále et corporálem mortem sustinére, quam de cétero Deum per peccátum mortále offéndere? ℟. Propóno.

S. Rogas Deum, ut te in hoc sancto propósito consérvet? ℟. Rogo.

S. Parcis ómnibus inimícis tuis, qui verbo, vel facto tibi, vel tuis in áliquo nocuérunt, amóre Dei tui, a quo étiam tu véniam tuórum peccatórum petis; et hoc non solum verbo, sed corde et firma voluntáte? ℟. Parco.

S. Vis ómnia íntegre restitúere illis a quibus acquisivísses, recepísses, vel habuísses, per te, vel per álios injúste et indébito modo: et pro hoc totam facultátem tuam, si áliter satisfácere non posses, expónere, et eídem renuntiáre? ℟. Volo, et parátus sum.

S. Credis, non própriis méritis, sed Passiónis Dómini nostri Jesu Christi virtúte et mérito, ad glóriam perveníre? ℟. Credo.

S. Credis quod Dóminus noster Jesus Christus pro nostra salúte mórtuus sit; et quod ex própriis méritis, vel álio modo nullus possit salvári, nisi in mérito Passiónis ejus? ℟. Credo.

S. Redde ei grátias toto corde, quantum potes, et te ipsíus Passióni recomménda; et ipsam corde cógita, et ore, quantum potes, nómina. ℟. Reddo.

S. Doles quod non potes recordári de ómnibus peccátis

tuis, quibus Deum offendísti in quocúmque loco et cum qualicúmque persóna : quæ, si recordaréris, confiteréris integráliter ? ℟. Dóleo.

S. Doles quod, postquam véniam de peccátis tuis a Dómino Deo consecútus es, et recidívans revérsus es ad éadem, vel simília, vel majóra peccáta ? ℟. Dóleo.

S. Si occúrrerit tibi Diábolus, ei semper oppóne mérita Passiónis Christi. ℟. Oppónam.

S. Si te tentáverit de Fide, dicas : te ómnia crédere et confitéri, quæ credit et confitétur Sancta, Cathólica et Apostólica Ecclésia. ℟. Dicam.

S. Si Dóminus Deus volúerit te secúndum tua peccáta judicáre, dicas : Dómine Deus, ego pono mortem Dómini mei Jesu Christi inter me et judícium tuum ; et quamvis merúerim ætérnam mortem propter peccáta mea, interpóno tamen méritum Passiónis ejúsdem loco mériti, quod ego miser debérem habére et non hábeo. Item : Dómine, pono eámdem Passiónem et mortem Dómini mei Jesu Christi inter me et iram tuam, et in manus tuas, Dómine, comméndo spíritum meum. ℟. Dicam.

¶Poterit etiam Infirmus facere sequentes protestationes, contra diabolicas tentationes utilissimas, si integro adhuc est judicio.

Prima Protestatio.

In nómine sanctíssimæ Trinitátis Patris ✠, et Fílii, ✠, et Spíritus ✠ Sancti. Ego N. protéstor coram te, sanctíssime Angele Dei, divína pietáte, ex útero matris mihi commísso, et coram te, Patre meo N., et coram ómnibus vobis circumstántibus, quod in ea vera Fide Cathólica, quam Sancta Romána et Apostólica profitétur Ecclésia, et in qua omnes decessérunt Sancti, mori desídero et volo : nec ad moméntum témporis diútius vivere affécto, nisi quantum divínæ placúerit pietáti, cui in ómnibus confórmiter meam subjício voluntátem.

Secunda Protestatio.

ITEM protéstor quod sub tua Angélica protectióne et adjutório divínæ grátiæ discédam, et sic mori inténdo absque omni desperatióne et Fídei dubitatióne : ita quod neque magnitúdo, nec númerus meórum peccáminum in bárathrum desperatiónis me immérgere debent : cum sciam, et veráciter credam unam Deífici sui Sánguinis guttam, in ara Crucis effúsam, suffecísse in redemptiónem totíus humáni géneris, si ita plácitum fuísset divínæ pietáti.

Tertia Protestatio.

PROTESTOR quod in casu, quo ex pusillanimitáte spíritus propter treméndum divínum judícium, cui astáre debébo, aut dæmonis tentatióne, seu debilitáte ratiónis (quod Deus avértat), in áliquam incíderem desperatiónem, aut Fídei dubitatiónem ; hoc ipsum pro nunc, sana mente exístens, révoco, casso, et pro non tali facto habére volo ; eo quod non ánimo sano et deliberáto hoc ipsum evéniet, submíttens me totáliter divínæ pietáti.

Quarta Protestatio.

PROTESTOR étiam quod, cum divína misericórdia nulli peccatóri contríto et confésso, eámque desideránti in remissiónem suórum peccáminum denegétur, eámdem misericórdiam et remissiónem mihi impartíri velit, quam toto corde desídero, et peto illam cónsequi per mérita amaríssimæ mortis Christi, et per virtútem pretiosíssimi Sánguinis sui pro me effúsi in ligno sanctíssimæ Crucis suæ, et per mérita et preces sanctíssimæ suæ Matris, et ómnium sanctórum Angelórum et Electórum.

Quinta Protestatio.

PROTESTOR étiam super hanc petitiónem húmili prece porréctam : ut divína pietas me suscípere velit in númerum eórum hóminum quos ab ætérno præordinávit, in extrémo judício esse salvándos ; si, et in quantum

pro meis peccátis exigéntibus, tam diu pœnas Purgatórii sustinére débeam, dúmmodo in ætérnum non seclúdar a sua pietáte.

Sexta Protestatio.

His protestatiónibus præmíssis, sanctíssime Angele Dei, tibi extrémam meam voluntátem et affectiónem pro testaménto ánimæ meæ comméndo, ut tria mihi ex testaménto Salvatóris impartíri dignéris : Primo, unum lacrymósum intúitum, et dolorósum suspírium ex innúmeris dolóribus, quos in Cruce pendens tribus horis vivus hábuit, ad mitigándum dolóres meos, singúltus, gémitus et suspíria, quibus nunc premor : et ut ipsa Mater omnis grátiæ mecum condivídere velit únicum cordis sui virgínei gémitum, dolorosúmque suspírium, ac lacrymósum intúitum, ex innúmeris, quos, sub Cruce, stando, suspíriis et lácrymis hábuit, Fílium, Redemptórem humáni géneris intuéndo, suscipiéndo me in número eórum peccatórum, qui véniam et salútem a Dómino in extrémo judício per sua sanctíssima mérita et preces consequúntur.

Secúndo, succúrrat tua angélica pietas, ut quando míserum cor meum scindétur et ánima mea mísera a córpore separábitur, tunc invéniam placábilem Júdicem, intúitu illíus divínæ caritátis, in qua amorósum cor suum scindebátur in Cruce pro salúte mundi, et sua diviníssima ánima a diviníssimo córpore separabátur.

Ultimo, sanctíssime Angele Dei, comméndo tibi extrémam horam vitæ meæ et éxitum ánimæ meæ, gubernándo et ab hóstibus salútis me protegéndo ; et ut super has protestatiónes velis esse, ubi et quóties opus fúerit, contra ómnia perícula salútis fidélis testis et protéctor.

Cum homo est in agonia mortis, legendæ sunt sequentes Orationes.

In primis dicatur : Kyrie eléison... Christe... Kyrie... Pater noster. et Ave María.

Oratio.

DOMINE Jesu Christe, per agoníam et oratiónem tuam sanctíssimam, qua orásti pro nobis in monte Olivéti, quando factus est sudor sicut guttæ sánguinis decurréntis in terram : óbsecro te, ut multitúdinem sudóris tui sanguínei, quem præ timóris tui angústia copiosíssime pro nobis effudísti, offérre et osténdere dignéris Deo Patri omnipoténti, contra multitúdinem ómnium peccatórum hujus Fámuli tui (vel Fámulæ tuæ), et líbera eum (vel eam) in hac hora mortis suæ ab ómnibus angústiis suis, quas pro peccátis suis se timet meruísse : Qui cum Patre et Spíritu sancto vivis et regnas Deus per....

Kyrie eléison... Christe... Kyrie... Pater noster... Ave María.

Oratio.

DOMINE Jesu Christe, qui pro nobis mori dignátus es in Cruce : óbsecro te, ut omnes amaritúdines passiónum et pœnárum tuárum, quas pro nobis míseris peccatóribus sustinuísti in Cruce, et máxime in illa hora, quando sanctíssima ánima tua egréssa est de córpore tuo sanctíssimo, offérre et osténdere dignéris Deo Patri omnipoténti pro ánima hujus Fámuli tui (vel Fámulæ tuæ), et líbera eam in hac hora mortis ab ómnibus peccátis et passiónibus, quas pro peccátis suis se timet meruísse : Qui cum Patre et Spíritu sancto vivis et regnas Deus per ómnia sæcula sæculórum. Amen.

Kyrie eléison... Christe... Kyrie... Pater noster... Ave María.

Oratio.

DOMINE Jesu Christe, qui per os Prophétæ dixísti : In caritáte perpétua diléxi te, ídeo attráxi te, míserans tui : óbsecro te, ut eámdem caritátem tuam, quæ de Cælo ad terram, ad tolerándas ómnium passiónum tuárum amaritúdines, te attráxit, offérre et osténdere dignéris Deo Patri omnipoténti pro ánima hujus Fámuli tui (vel Fámulæ tuæ), et líbera eam ab ómnibus passiónibus

et pœnis, quas pro peccátis suis timet se meruísse, et salva ánimam ejus in hac hora éxitus sui in glória ætérna : et tu, piíssime Dómine Jesu Christe, qui redemísti nos pretiosíssimo Sánguine tuo, miserére ánimæ hujus Fámuli tui (vel Fámulæ tuæ), et eam introdúcere digneris ad semper viréntia et amœna loca Paradísi, ut vivat tibi amóre invisíbili, qui a te, et ab Eléctis tuis, separári nunquam potest : Qui cum Patre et Spíritu sancto vivis et regnas Deus per ómnia sæcula sæculórum. Amen.

Postea, si adhuc vixerit, subjungendæ sunt infrascriptæ Orationes, cum totidem Ave María.

Orationes ad beatam gloriosamque Dei Genitricem Virginem Mariam.

Prima Oratio.

MEDIATRIX Dei et hóminum, et fons misericórdiæ, indesinénter effúndens rivos copiósæ grátiæ, María : te rogo, dulcíssima Mater Dómini nostri Jesu Christi, per illam perturbatiónem quam habuísti in corde tuo piíssimo, tunc et deínceps, cum Símeon sanctus et senex prophetándo díceret : Tuam ipsíus ánimam pertransíbit gládius ; ut petas, quátenus idem benedíctus Fílius tuus de largíssima cleméntia sua donet huic Fámulo tuo, per eámdem perturbatiónem tuam, indulgéntiam ómnium peccatórum suórum : et ut me, et eum líberet ab ómnibus malis prætéritis, præséntibus et futúris. Amen.

Ave María.

Secunda Oratio.

AUXILIATRIX Dei et hóminum, et pacis ætérnæ condiméntum, María : te interpéllo, speciosíssima Regína Cæli, per illam dolorósam perturbatiónem quam habuísti in corde tuo benigníssimo, pro eo quod Filium tuum amantíssimum per tríduum amíseras : ut roges eum, quátenus ipse, propter eámdem turbatiónem tuam, huic Fámulo tuo dignétur dare plenam cognitiónem, perféctam contritiónem, puram confessiónem, spem firmam,

certam securitátem a Deo nunquam separándi, et ita perféctum et verum amórem, ut cum illo amóre tantam mereátur mercédem in cælo acquírere, ac si ex multis annis cum perfectióne sanctíssimæ vitæ diligéntius servísset. Amen.

Ave María.

Tertia Oratio.

REPARATRIX debílium et vulnerátæ ánimæ efficacíssima medicína, María : te peto, gloriósa Dómina, per illam perturbatiónem quam habuísti in corde tuo clementíssimo, pro eo quod pérfidi Judæi captivavérunt et detinuérunt desiderábilem unigénitum úteri tui Fílium, de quo cognovísti in spíritu, quod volébat et quod pati debébat pro salúte humáni géneris, quátenus deprecéris eúmdem Fílium propitiatórem sæculi, ut ipse, propter eámdem turbatiónem tuam, de omni captivitáte, et ab omni tribulatióne córporis, et ánimæ angústiis, et períeulis, et tentatiónibus dæmonum, Fámulum tuum cleménter erípiat, et ab ómnibus malis in perpétuum tueátur. Amen.

Ave María.

Quarta Oratio.

ILLUMINATRIX cæcórum, et lucérna salutíferæ grátiæ, María : te flágito, dulcíssima bona Mater Dei, per illam turbatiónem tuam quam habuísti in corde tuo piíssimo, pro eo quod amantíssimus Fílius tuus a Judæis crudelíssimis in conspéctu tuo cum clavis acutíssimis, absque ulla miseratióne, vivíficæ Crucis patíbulo fuit affíxus : ut póstules ab eódem Fílio tuo, quátenus per eámdem turbatiónem tuam ignem veri amóris, per ignem amóris et Passiónis suæ in corde hujus Fámuli tui accéndat : qua ipse summus Sacérdos ligno Crucis ipsum subjíciat, nútriat, et in altári cordis ejus júgiter árdeat et flamméscat, in commemoratióne suæ sanctíssimæ Passiónis, et mortis : ut ejúsdem sacratíssimæ

Passiónis suæ nunquam obliviscátur. Et si ex infirmitáte válida, vel ex ália causa quacúmque impediénte, memor esse nequíverit, per eúmdem acérbæ Passiónis suæ dolórem, in hora mortis suæ, ex multíplici misericórdia sua, tantam mercédem in cælis percípere mereátur, ac si omnes dies suos consumpsísset in memória suæ sacratíssimæ Passiónis. Amen.

Ave, María.

Quinta Oratio.

ADVOCATRIX ómnium peccatórum, quos damnabíliter moles vitiórum déprimit, finísque nostræ misériæ, Maria : te déprecor, venerabilíssima mundi Dómina, per illam intolerábilem turbatiónem quam habuísti in corde tuo benignissimo, in illa hora, cum Fílius tuus cunctis desiderátus géntibus, ac ómnibus vere amábilis, de Cruce depósitus, cum recéntibus vulnéribus, et próprio sánguine rubricátus, datus fuit a Joseph in sinum tuum, qui est coróna jucunditátis ómnium beatórum in cæli sólio, ut propter eámdem perturbatiónem tuam ipse Fámulum suum prævenire dignétur abundántia gratiárum suárum et copiósæ misericórdiæ suæ ; ut det corpus suum et ánimam suam in potestátem tuam, et sinum piissimæ misericórdiæ tuæ, quem cunctis devóte postulántibus cleménter áperis, in ætérnum. Et ad illum sinum gemebúndum sic eum récipi affectuosíssime déprecor, propter illum dulcíssimum Infántulum tuum cándidum et rubicúndum, eléctum ex míllibus, qui thesáurus totíus felicitátis tuæ éxstitit et est, quem in sinu tuo delicatíssimo própriis lactásti ubéribus : ut in præsénti vita, et præcípue in extrémis suis, te vidére mereátur cum gáudio et tuæ miseratióni regratiári váleat in sæcula sæculórum. Amen.

Ave, María.

Hic Passiones D. N. J. C. præleguntur Infirmo, vel omnes, vel aliquæ earum, etiam repetendæ, si opus fuerit.

Cum Infirmus evidentibus signis morti proximus fuerit, intermissis Passionibus, dicatur commendatio Animæ, ut supra, pag. 174. cum sequentibus Orationibus, usque ad pag. 182.

Mox autem, ut Infirmus obierit, dicatur commendatio Animæ a Sacerdote cum Stola, ut pag. 182.

DE MODO RECIPIENDI

EXTRANEOS AD SEPULTURAM.

Quando aliquis Extraneus in nostro Cœmeterio est sepeliendus, si talis fuerit, qui a Conventu suscipi debeat, pulsetur tempore competenti signum a Sacrista. Quo audito, Fratres ad Chorum veniant, et ad recipiendum corpus se præparent. Interim Sacrista aliquos de junioribus advocet, qui aquam benedictam, et Crucem, et thuribulum deferant.

Omnibus itaque præparatis, cum illi, qui deferunt corpus, Ecclesiæ appropinquant, Fratres exeant processionaliter de Choro in Ecclesiam Laicorum, et eant obviam corpori præcedente aqua benedicta, et thuribulo ; deinde Crux sequatur ; post Crucem aliquis Sacerdos habens stolam ; et hi omnes, sicut ceteri, sint in Cappis.

Si statim pro defuncto debeat Missa celebrari, Sacerdos et Ministri interim induantur, ut, cum Fratres in Chorum venerint, parati sint ad Missam.

Processione itaque exeunte de Choro, procedant antiquiores usque ad ostium Ecclesiæ, et ceteri suo ordine subsequantur. Et cum corpus ad ostium Ecclesiæ pervenerit, mox a Sacerdote aspergatur, et thurificetur. Deinde Cantore incipiente ℟. Líbera me, Dómine., et Conventu illud prosequente, corpus usque in medium Ecclesiæ, vel si Prælato visum fuerit, usque in Chorum deportetur, ibique deponatur.

Quando in Ecclesia deponitur, debet Conventus tamdiu ibi subsistere, quousque ℟. inceptum cum suo ℣. et resumptione finiatur, et a Sacerdote dicatur :

℣. A porta inferi ℣

℟. Erue, Dómine, ánimam ejus ℣

℣. Dóminus vobíscum ℣

℟. Et cum spíritu tuo.

Orémus ℣ Inclína. , vel si Sacerdos, aut Episcopus fuerit : Deus, qui inter Apostólicos., vel si Fœmina fuerit : Quæsumus, Dómine., ut supra, pag. 197. Et sic posita Cruce ad caput Defuncti, et cereis accensis, Processio, præcedentibus junioribus, revertatur in Chorum.

Quando vero corpus usque in Chorum fuerit deportandum, incepto ℟. prædicto, revertantur Fratres in Chorum, et deposito corpore, fiat sicut prædictum est, quando in Ecclesia exteriori deponitur. Quod si aliqua venerabilis Processio cum corpore venerit, Fratres nostri debent ei cedere, et in Choro priores sedes ei relinquere.

Quando autem Defunctus est ad tumulum deferendus, si aliqua Processio præsens est, Processio nostra novissimo loco debet incedere; et cum ad tumulum pervenerit, quantum possibilitas loci patitur, seorsum ab aliis simul stare. Humato corpore, eo modo, quo exierunt, debent reverti.

Si autem Defunctus sine Processione recipiendus sit, Sacerdos aliquis cum stola, et aliqui deferentes aquam benedictam et thuribulum, quibus Sacrista dixerit, exeant, et incepto ℟. Líbera me, Dómine., ut supra aspergat eum, et thurificet, et sic in Ecclesiam introducatur. Dicto ℟. et ℣. cum resumptione, dicat Sacerdos ℣. A porta inferi... ℣. Dóminus vobiscum. et Orationem Inclína., vel aliam ex supradictis, pag. 197. Providendum est autem ut aptiores Fratres et idonei ad ista officia ponantur.

OFFICIUM

SEPULTURÆ EXTRANEORUM.

NON intres in judícium cum servo tuo (vel ancílla tua), Dómine, quóniam nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remíssio : non ergo eum (vel eam) tua judiciális senténtia premat, quem (vel quam) tibi vera supplicátio fidei Christiánæ comméndat ; sed, grátia tua illi succurrénte, mereátur evádere judícium ultiónis, qui (vel quæ) dum víveret insignítus (vel insignita) est signáculo sanctæ Trinitátis. Per Christum Dóminum nostrum. ℟. Amen.

Deinde Cantor incipiat ℟. Líbera me, Dómine.

Quod dum cantatur, Sacerdos corpus aspergat, et thurificet.

Finito ℟. et dicto Kyrie eléison, Sacerdos subjungat : Pater noster ℣

℣. Et ne nos indúcas in tentatiónem ℣ ℟. Sed líbera...

℣. A porta ínferi ℣

℟. Erue Dómine ánimam ejus ℣

℣. Dóminus vobíscum ℣ ℟. Et cum spíritu tuo.

Deinde dicat unam ex sequentibus Orationibus ad libitum.

Orémus.

DEUS, cui ómnia vivunt, et cui non péreunt moriéndo córpora nostra, sed mutántur in mélius ℣ te súpplices deprecámur : ut quidquid ánima fámuli tui (vel fámulæ tuæ) vitiórum, tuæque voluntáti contrárium, fallénte diábolo, et própria iniquitáte atque fragilitáte contráxit ℣ tu pius et miséricors ábluas indulgéndo : Per Christum Dóminum nostrum ℣ ℟. Amen.

Alia Oratio.

FAC, quæsumus, Dómine, hanc cum servo tuo defúncto (vel fámula tua defúncta) misericórdiam ℣ ut

factórum suórum in pœnis non recípiat vicem, qui (vel quæ) tuam in votis ténuit voluntátem : et quia hic illum (vel illam) vera fides junxit fidélium turmis ℣ illic eum (vel eam) miserátio tua sóciet Angélicis Choris : Per Christum Dóminum nostrum ℣ ℟. Amen.

Alia Oratio : Inclína, Dómine., vel si Sacerdos aut Episcopus fuerit : Deus, qui inter Apostólicos., vel si fuerit Fœmina : Quæsumus, Dómine, pro tua., ut supra, pag. 197.

Responso Amen. Sacerdos incipit Antiphonam :

Et Cantor Psal. 148. Laudáte Dóminum de cælis, etc., ut in Laudibus Defunct. ; et sic proceditur ad locum Sepulturæ.

Finito Psalmo, et Antiphona, et dicto Kyrie eléison., Sacerdos subjungit Pater noster ℣ et aspergit et thurificat corpus, et fossam ; postea dicit :

℣. Et ne nos indúcas in tentatiónem ℣ ℟. Sed líbera...

℣. A porta ínferi ℣ ℟. Erue Dómine ánimam ejus ℣

℣. Dóminus vobíscum ℣ et Orationes : Satisfáciat tibi, Dómine...et Deus, cujus miseratióne., ut supra. pag. 209. Et responso a Conventu Amen. subjungat Sacerdos ℣. Requiéscant in pace ℣ ℟. Amen.

Postea revertuntur ad Sacristiam modo quo supra.

In aliquibus etiam Conventibus alia forma servatur, juxta consuetudinem terrarum, non improbanda, sed servanda ; maxime, ubi cum Clericis et Religiosis communiter celebratur.

OFFICIUM

SEPULTURÆ PARVULORUM.

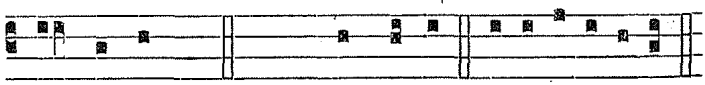
Cum corpus Pueri in Ecclesia collocatum fuerit, Hebdomadarius voce mediocri, sine Dóminus vobíscum. et sine Orémus. dicat sequentem Orationem :

Oratio.

DEUS omnípotens, Redémptor mundi, Dómine Jesu Christe, apud quem mortuórum spíritus vivunt, et in quo electórum ánimæ, depósito carnis ónere, plena felicitáte lætántur : grátias ágimus ineffábili pietáti, ac benignitáti tuæ, qua ánimam fámuli tui (vel fámulæ tuæ), imágine tua insignítam, pretióso sánguine tuo misericórditer redémptam, de misériis tenebrárum, et láqueis hujus sæculi liberáre dignátus es, ut ætérnæ illíus tuæ lucis solátio fruerétur ℣ et concéssa sibi vénia originális peccáti, per lavácrum regeneratiónis Spíritus sancti et renovatiónis, optáta quiétis consequerétur gáudia, ómnibus Sanctis et Eléctis tuis æternáliter repromíssa : Qui vivis et regnas Deus per ómnia sæcula sæculórum ℣ ℟. Amen.

Quo dicto, unus Frater, cui Cantor innuerit, incipiat Antiphonam Sit nomen., et Cantor Psalm. Laudáte púeri., qui terminetur per Glória Patri,

Ant. toni vij.



SIT nomen. PS. 112. Laudá-te. e u o u a e.

LAUDATE púeri Dóminum : * laudáte nomen Dómini. Sit nomen Dómini benedíctum, * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occásum, * laudábile nomen Dómini.

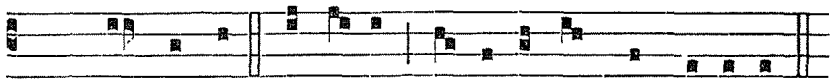
Excélsus super omnes gentes Dóminus, * et super cælos glória ejus.

Quis sicut Dóminus Deus noster, qui in altis hábitat, * et humília réspicit in cælo et in terra ?

Súscitans a terra ínopem, * et de stércore érigens páuperem :

Ut cóllocet eum cum princípibus, * cum princípibus pópuli sui.

Qui habitáre facit stérilem in domo, * matrem filiórum lætántem.



Ant. Sit nomen Dómi- ni be-ne-díctum in sæcu-la.

Dum autem cantatur Psalm., Hebdomadarius Corpus aspergat et thurificet ; quod etiam, dum sequens Psalm. cantatur, faciendum est. Dicto autem Kyrie eléison., ut supra, pag. 194., dicat Hebdomadarius alta voce Pater noster ℣. Quo dicto in silentio, subjungat :

℣. Et ne nos indúcas in tentatiónem ℣. ℟. Sed líbera...

℣. Sínite párvulos ad me veníre ℣.

℟. Tálium est enim regnum cælórum ℣.

℣. In memória ætérna erit justus ℣.

℟. Ab auditióne mala non timébit ℣.

℣. Dóminus vobíscum ℣. ℟. Et cum spíritu tuo.

Orémus ℣.

OMNIPOTENS et miséricors Deus, qui ómnibus párvulis renátis Baptismate, dum migrant a sæculo, sine ullis eórum méritis, vitam íllico largíris ætérnam, sicut ánimæ hujus párvuli (vel párvulæ) crédimus te fecísse : fac nos, quæsumus, Dómine, per intercessiónem beátæ Maríæ Vírginis, et beáti Domínici Patris nostri, et ómnium Sanctórum tuórum, hic purificátis tibi méntibus famulári ℣. et in paradíso beátis párvulis perénniter sociári : Per Christum... ℟. Amen.

Quo dicto, unus Frater, cui Cantor innuerit, incipiat Antiph. In conspéctu., et Cantor Ps. 137. Confitébor., qui terminetur per Glória Patri.

Ant. toni v.

IN conspéctu Ange-ló- rum psallam ti-bi,

De- us me- us. Ps. 137. Confi-té-bor, p. 232. e u o u a e.

Cantata post Psalmum Ant., Cantores ut supra dicant Kyrie eléison., et Sacerdos Pater noster.

℣. Et ne nos indúcas in tentatiónem ℟. Sed líbera...

℣. In conspéctu Angelórum psallam tibi, Deus meus ℟.

℟. Adorábo ad templum sanctum tuum, et confitébor nómini tuo ℟

℣. Dóminus vobíscum ℟. ℟. Et cum spíritu tuo.

Orémus ℟

DEUS, qui miro órdine Angelórum ministéria hominúmque dispénsas ℟ concéde propítius : ut a quibus tibi ministrántibus in cælo semper assístitur ℟ ab his in terra vita nostra muniátur : Per Christum... ℟. Amen.

Hac Oratione finita, Hebdomadarius incipiat Antiph. Omnis spíritus., et Cantor Psalmum 148. Laudáte Dóminum de cælis., terminando per Réquiem., ut infra, in Laudibus Officii Defunctorum.

Dum dicitur hic Psal., vadant ad sepulturam : finito autem Psal. Laudáte., cantetur Ant. Omnis spíritus., quæ postquam cantata fuerit, dicatur a Cantoribus Kyrie eléison., ut sup. Et Hebdomadarius dicat : Pater noster ℟

℣. Et ne nos indúcas in tentatiónem ℟. ℟. Sed líbera...

℣. A porta inferi ℟

℟. Erue Dómine ánimam ejus ℟

℣. Dóminus vobíscum ℟. ℟. Et cum spíritu tuo.

Orémus ℣

DEUS, cujus miseratióne ánimæ fidélium requiéscunt : fámulis et famulábus tuis ómnibus hic, et ubíque in Christo quiescéntibus, da propítius véniam peccatórum ℣ ut a cunctis reátibus absolúti tecum sine fine læténtur : Per eúmdem Christum Dóminum nostrum ℣ ℟. Amen.

℣. Requiéscant in pace ℣ ℟. Amen.

Et dicto Amen. Cantor incipiat Psalm. De profúndis., et sic Conventus, præcedente Cruce, et subsequentibus post omnes Hebdomadario et Acolythis, ad Sacristiam revertatur.

¶ Si autem Prælato vel Cantori visum fuerit, maxime ubi non fuerit astantium multitudo personarum, ad tales exsequias congregatarum, poterit intermitti Psalm. Confitébor. cum sua Ant. ℣. et Oratione, sed dicta tantum Oratione Omnípotens et miséricors Deus, etc., p. 226. incipiatur Ant. Omnis spíritus.

OFFICIUM DEFUNCTORUM.

QUALIBET Septimana per totum annum, duabus tantum exceptis, Paschæ videlicet et Pentecostes, omnes et singuli, tam in choro, quam extra, semel in Septimana recitare debent Vigilias pro defunctis, Vesperas scilicet et Matutinum cum novem Lectionibus. Quod si Anniversarium quodcumque Ordinis evenerit, vel pro præsenti defuncto, vel qualibet alia causa, infra Hebdomadam quocumque die fuerint prædictæ Vigiliæ recitandæ, eædem pro supradicta obligatione sufficiant : neque fratres ad alias illa Hebdomada teneantur. In Hebdomada tamen Commemorationis omnium Defunctorum, ij. Novembris, tenentur fratres, præter Officium diei Animarum, ad easdem Vigilias persolvendas. Et notandum, quod Anniversarium quodlibet eo die, quo positum est

in Breviario, debet celebrari: nisi in illo die occurrerit Dominica, aut festum de præcepto, vel Totum Duplex, quod ceteris ejusdem ritus in concomitantia sit præponendum, aut Feria iv. Cinerum: quo in casu Anniversarium transfertur in sequentem diem similiter non impeditam.

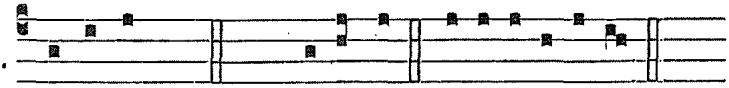
℣ Si in Hora canonica immediate præcedenti factæ sunt in choro Prostrationes, fiant quoque in Officio Defunctorum, etiam si solemne fuerit. Finita post Canticum Magníficat. in Vesperis, vel post Canticum Benedíctus. in Laudibus Antiphona, Fratres prostrati dicant secreto Pater noster. et voce mediocri Psalmum Lauda ánima mea. in Vesperis, in Laudibus vero Psalmum De profúndis. Post primam Orationem se erigant, et ad Pater noster. post Requiéscant in pace. iterum se prosternant.

℣ Si autem Prostrationes non fiant, inclinet Chorus contra Chorum ad utrumque Pater noster. et ad primam Orationem. Psalmus vero Lauda ánima mea. et Psalmus De profúndis. a Fratribus erectis toti dicendi sunt.

AD VESPERAS.

Absque Pater noster. absolute inchoetur:

Ant. toni iij.



P LACEBO. Ps. 114. Di·lé·xi. e u o u a e.

DILEXI, quóniam exáudiet Dóminus * vocem oratiónis meæ.

Quia inclinávit aurem suam mihi: * et in diébus meis invocábo.

Circumdedérunt me dolóres mortis: * et perícula inférni invenérunt me.

Tribulatiónem et dolórem invéni: * et nomen Dómini invocávi.

O Dómine líbera ánimam meam : * miséricors Dóminus, et justus, et Deus noster miserétur.

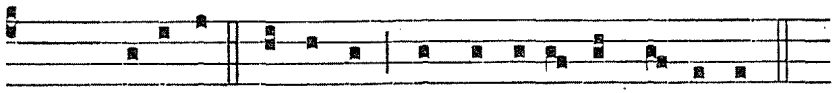
Custódiens párvulos Dóminus : * humiliátus sum, et liberávit me.

Convértere ánima mea in réquiem tuam : * quia Dóminus benefécit tibi.

Quia erípuit ánimam meam de morte : * óculos meos a lácrymis, pedes meos a lapsu.

Placébo Dómino * in regióne vivórum.

Réquiem ætérnam dona eis Dómine : * et lux perpétua lúceat eis.



Ant. Placebo Dómi-no in re-gi- ó-ne vi- vó-rum.

Heu mi-hi. Ps. 119. Ad Dómi-num. e u o u a e.

Ad Dóminum cum tribulárer clamávi : * et exaudívit me.

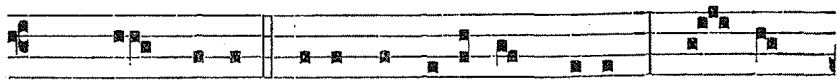
Dómine, líbera ánimam meam a lábiis iníquis, * et a lingua dolósa.

Quid detur tibi, aut quid apponátur tibi * ad linguam dolósam ?

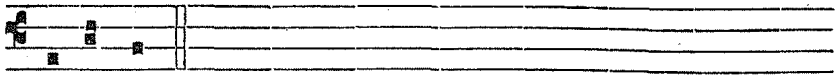
Sagíttæ poténtis acútæ, * cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est : * habitávi cum habitántibus Cedar : multum íncola fuit ánima mea.

Cum his qui odérunt pacem, eram pacíficus : * cum loquébar illis, impugnábant me gratis.



Ant. Heu mi-hi, qui- a inco-lá-tus me- us pro- lon-



gá-tus est.

Ant. toni viij.

DOMI-NUS Ps. 120. Le-vá-vi. e u o u a e.

LEVAVI óculos meos in montes, * unde véniet auxílium mihi.

Auxílium meum a Dómino, * qui fecit cælum et terram.

Non det in commotiónem pedem tuum : * neque dormítet qui custódit te.

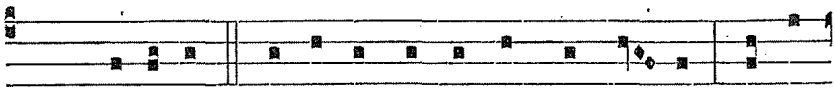
Ecce non dormitábit neque dórmiet, * qui custódit Israel.

Dóminus custódit te, Dóminus protéctio tua, * super manum déxteram tuam.

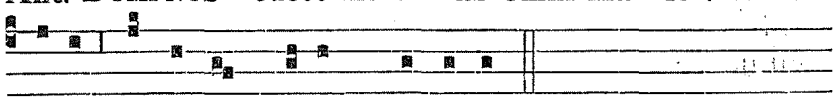
Per diem sol non uret te : * neque luna per noctem.

Dóminus custódit te ab omni malo : * custódiat ánimam tuam Dóminus.

Dóminus custódiat intróitum tuum, et éxitum tuum : * ex hoc nunc, et usque in sæculum.



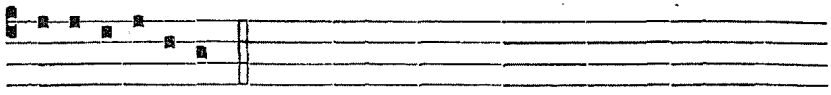
Ant. DOMI-NUS custó-dit te ab omni ma- lo : custó-



di- at á-nimam tu- am Dómi-nus.

Ant. toni viij.

SI in-iqui-tá-tes. Ps. 129. De pro-fúndis.



e u o u a e.

De profúndis clamávi ad te Dómine : * Dómine exáudi vocem meam.

Fiant aures tuæ intendéntes, * in vocem deprecatiónis meæ.

Si iniquitátes observáveris Dómine : * Dómine quis sustinébit ?

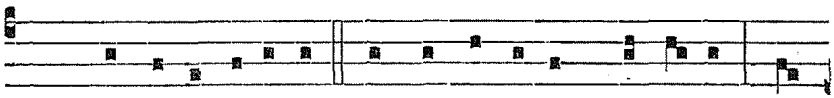
Quia apud te propitiátio est : * et propter legem tuam sustínui te Dómine.

Sustínuit ánima mea in verbo ejus : * sperávit ánima mea in Dómino.

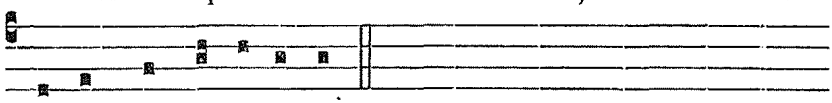
A custódia matutína usque ad noctem : * speret Israel in Dómino.

Quia apud Dóminum misericórdia : * et copiósa apud eum redémptio.

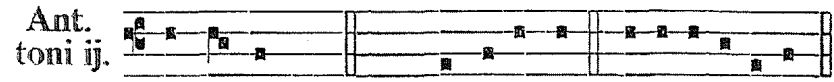
Et ipse rédimet Israel, * ex ómnibus iniquitátibus ejus.



Ant. Si in-iqui-tá-tes observá-ve-ris, Dómi-ne : Dó-



mi-ne, quis susti-né-bit ?



Ope-ra. Ps. 137. Confi-té-bor. e u o u a e.

Confitebor tibi Dómine in toto corde meo : * quóniam audísti verba oris mei.

In conspéctu Angelórum psallam tibi : * adorábo ad templum sanctum tuum, et confitébor nómini tuo.

Super misericórdia tua, et veritáte tua : * quóniam magnificásti super omne, nomen sanctum tuum.

In quacúmque die invocávero te, exáudi me : * multiplicábis in ánima mea virtútem.

Confiteántur tibi Dómine omnes reges terræ : * quia audiérunt ómnia verba oris tui.

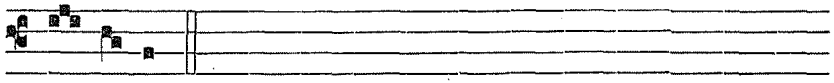
Et cantent in viis Dómini : * quóniam magna est glória Dómini.

Quóniam excélsus Dóminus, et humília réspicit : * et alta a longe cognóscit.

Si ambulávero in médio tribulatiónis, vivificábis me : * et super iram inimicórum meórum extendísti manum tuam, et salvum me fecit déxtera tua.

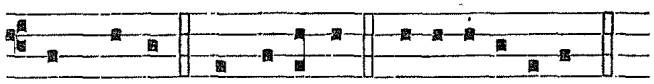
Dóminus retríbuet pro me : * Dómine, misericórdia tua in sæculum : ópera mánuum tuárum ne despícias.

Ant. Ope-ra má-nu- um tu- á-rum Dómi-ne ne de-



spí- ci- as.

Ad Magnif. Ant. toni ij.



Audi-vi. Magní-fi-cat. e u o u a e.

Magnificat * ánima mea Dóminum:

Et exsultávit spíritus meus * in Deo salutári meo.

Quia respéxit humilitátem ancíllæ suæ : * ecce enim ex hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est : * et sanctum nomen ejus.

Et misericórdia ejus a progénie in progénies * timéntibus eum.

Fecit poténtiam in bráchio suo : * dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede, * et exaltávit húmiles.

Esuriéntes implévit bonis : * et dívites dimísit inánes.

Suscépit Israel púerum suum, * recordátus misericórdiæ suæ,

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sæcula.

Ant. Audi-vi vocem de cæ-lo di-céntem mi-hi : Be-

á-ti mórtu- i, qui in Dómi-no mo-ri- úntur.

Finita post Canticum Antiphona, dicatur secreto Pater noster., deinde legendo voce mediocri :

Psalmus 145.

Lauda ánima mea Dóminum, laudábo Dóminum in vita mea : * psallam Deo meo quámdiu fúero.

Nolíte confídere in princípibus : * in fíliis hóminum, in quibus non est salus.

Exíbit spíritus ejus, et revertétur in terram suam : * in illa die períbunt omnes cogitatiónes eórum.

Beátus, cujus Deus Jacob adjútor ejus, spes ejus in Dómino Deo ipsíus : * qui fecit cælum et terram, mare, et ómnia quæ in eis sunt.

Qui custódit veritátem in sæculum, facit judícium injúriam patiéntibus : * dat escam esuriéntibus.

Dóminus solvit compedítos : * Dóminus illúminat cæcos.

Dóminus érigit elísos : * Dóminus díligit justos.

Dóminus custódit ádvenas, pupíllum et víduam suscípiet : * et vias peccatórum dispérdet.

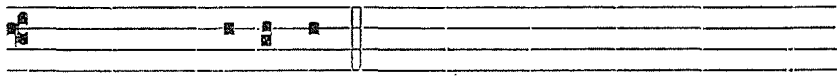
Regnábit Dóminus in sæcula, Deus tuus, Sion, * in generatiónem et generatiónem.

Réquiem ætérnam dona eis Dómine : * et lux perpétua lúceat eis.

Quo finito, dicat Sacerdos :

℣. A porta ínfe-ri. ℟. Eru- e Dómi-ne ánimas e- órum.

℣. Dómi-nus vo-bíscum. ℟. Et cum spí-ri-tu tu- o.



Et præmisso Orémus. dicat de sequentibus Orationibus quæ dicendæ fuerint.

PRO PRÆSENTI SIVE PRO UNO DEFUNCTO :

℣ Si Episcopus fuerit, aut Sacerdos,

Oratio prima.

DEUS, qui inter apostólicos Sacerdótes fámulum tuum Pontificáli (vel Sacerdotáli) fecísti dignitáte vigére ℟ præsta, quæsumus, ut eórum quoque perpétuo aggregétur consórtio :

Oratio secunda.

DEUS, véniæ largítor et humánæ salútis auctor, quæsumus cleméntiam tuam : ut nostræ congregatiónis fratres, soróres, familiáres et benefactóres, qui ex hoc sæculo transiérunt ℟ beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas :

Oratio tertia.

FIDELIUM Deus ómnium cónditor et redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum: ut indulgéntiam, quam semper optavérunt ℣ piis supplicatiónibus consequántur: Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus: per ómnia sæcula sæculórum. ℟. Amen.

¶ Si alius quicumque Vir fuerit,

Oratio prima.

INCLINA Dómine aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur: ut ánimam fámuli tui, quam de hoc sæculo migráre jussísti, in pacis ac lucis regióne constituas ℣ et Sanctórum tuórum júbeas esse consórtem:

Oratio secunda Deus, véniæ., tertia Fidélium., ut supra.

¶ Si vero Femina fuerit,

Oratio prima.

QUÆSUMUS Dómine, pro tua pietáte miserére ánimæ fámulæ tuæ: et a contágiis mortalitátis exútam ℣ in ætérnæ salvatiónis partem restítue:

Oratio secunda Deus, véniæ., tertia Fidélium., ut supra.

IN OMNI ANNIVERSARIO.

Oratio prima.

DEUS indulgentiárum Dómine, da animábus famulórum famularúmque tuárum, quorum anniversárium depositiónis diem commemorámus ℣ refrigérii sedem, quiétis beatitúdinem et lúminis claritátem:

Oratio secunda Deus, véniæ., tertia Fidélium., ut supra.

¶ Si simul eveniant Obitus et Anniversarium, dimitta-

tur Oratio Deus, véniæ., et prima dicatur pro præsenti Defuncto, secunda de Anniversario, tertia non mutetur.

IN OFFICIO ORDINARIO PRO DEFUNCTIS FRATRIBUS, SORORIBUS, FAMILIARIBUS ET BENEFACTORIBUS.

Oratio prima.

DEUS, véniæ largítor et humánæ salútis auctor, quæsumus cleméntiam tuam : ut nostræ congregatiónis fratres, soróres, familiáres et benefactóres, qui ex hoc sæculo transiérunt ℣ beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas :

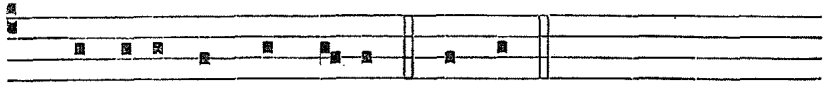
Oratio secunda.

DEUS, qui nos patrem et matrem honoráre præcepísti ℣ miserére cleménter animábus paréntum nostrórum : eorúmque peccáta dimítte ℣ nosque eos in ætérnæ claritátis gáudio fac vidére :

Oratio tertia.

FIDELIUM Deus ómnium cónditor et redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tribue peccatórum : ut indulgéntiam, quam semper optavérunt ℣ piis supplicatiónibus consequántur : Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus : per ómnia sæcula sæculórum. ℟. Amen.

Finita ultima Oratione, non subdatur Dóminus vobíscum., neque Benedicámus Dómino., neque Fidélium., sed tantum :



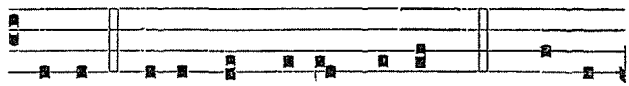
℣. Requi- éscant in pa- ce. ℟. Amen.

Postea dicatur Pater noster., nisi immediate dicendum fuerit Matutinum Defunctorum aut aliqua Hora Officii diei.

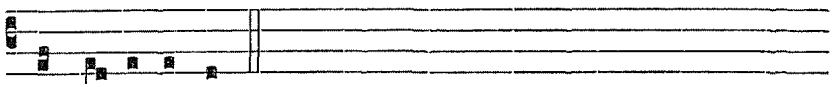
AD MATUTINUM.

Notandum est, quod juxta nostram consuetudinem, et Ordinarium, in Vigiliis Defunctorum non cantetur aliquod Invitatorium, et ita observandum est regulariter : sed quia sæpius oportet nos cantare similes Vigilias extra domum, sive etiam intra, in exsequiis sæcularium, maxime Principum et Nobilium, quibus condecens est aliquam majorem solemnitatem præstare, rationabile visum est hic apponere unum Invitatorium juxta antiquissimum morem ipsorum Clericorum, a quibus est acceptum et per omnes ferme Ecclesias, etiam Fratrum et Monachorum, jam diu usitatum.

Invitatorium. toni vj.

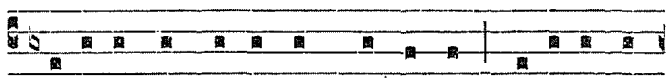


REGEM cu- i ómni- a vi-vunt : * Ve-ní-



te, ad-o-rémus.

Psalmus.

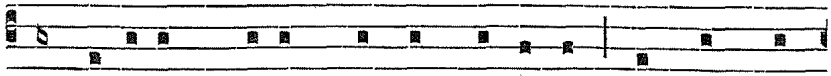


℣. Veni-te, exsultémus Dómi-no, jubi-lémus

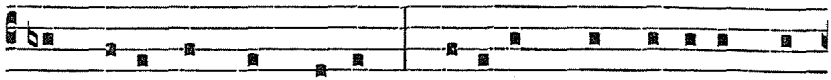
De- o sa-lu-tá-ri nostro : præ- occupémus fá-ci- em e-

jus in confessi- óne, et in psalmis jubi-lémus e- i.

Regem.



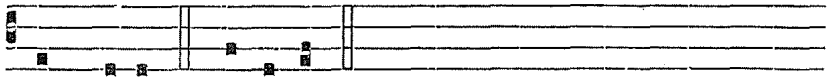
℣. Quóni- am De- us magnus Dómi-nus, et Rex ma-



gnus super omnes De- os : quóni- am non repéllet Dó-

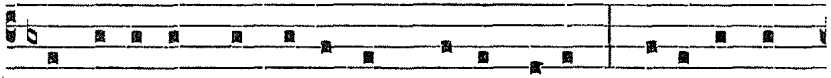
mi-nus plebem su- am : qui- a in manu e-jus sunt o-

mnes fi-nes terræ, et alti-túdi-nes mónti- um ipse



cónspi-cit. * Veni-te.

℣. Quóni- am ipsí- us est ma-re, et ipse fe-cit il-lud,



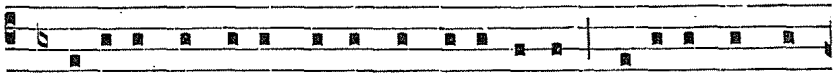
et á-ri-dam fundavé-runt manus e-jus : veni-te ad-

o-rémus, et pro-ci-dámus ante De- um : plo-rémus co-

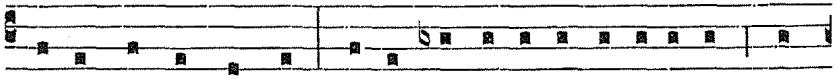
ram Dómi-no qui fe-cit nos, qui- a ipse est Dómi-

nus De- us noster : nos autem pópu-lus e-jus et

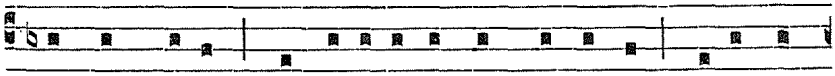
oves páscu- æ e-jus. Regem.



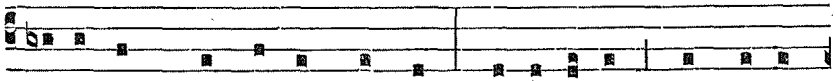
℣. Hódi- e si vocem e-jus audi- é-ri-tis, no-lí-te obdu-



rá-re corda vestra, sic-ut in exacerba-ti- óne se-



cúndum di- em tenta-ti- ónis in de-sérto : ubi ten-



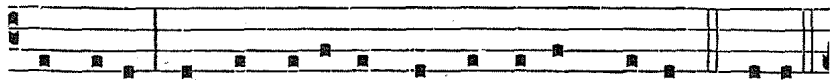
tavé-runt me patres vestri, probavé-runt, et vi-dé-

runt ópe-ra me- a. * Veni-te.

℣. Quadragínta annis próximus fu- i gene-rá-ti- óni

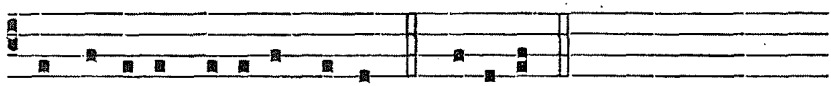
hu- ic, et di-xi : semper hi errant corde : ipsi vero

non cognové-runt vi- as me- as: qui-bus ju-rávi in i-

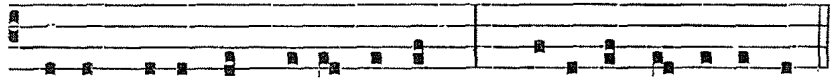


ra me- a : Si intro-í-bunt in réqui- em me- am. Regem.

℣. Réqui- em ætérnam dona e- is Dómi-ne, et lux



perpé-tu- a lúce- at e- is. * Vení- te.



Regem cu- i ómni- a vi-vunt: * Vení- te ad-o-rémus.

IN PRIMO NOCTURNO.

Ant. toni vij.

Di- rige. Ps. 5. Verba. e u o u a e.

VERBA mea áuribus pércipe Dómine, * intéllige clamórem meum.

Inténde voci oratiónis meæ, * rex meus et Deus meus.

Quóniam ad te orábo : * Dómine mane exáudies vocem meam.

Mane astábo tibi et vidébo : * quóniam non Deus volens iniquitátem tu es.

Neque habitábit juxta te malignus : * neque permanébunt injústi ante óculos tuos.

Odísti omnes, qui operántur iniquitátem : * perdes omnes, qui loquúntur mendácium.

Virum sánguinum et dolósum abominábitur Dóminus : * ego autem in multitúdine misericórdiæ tuæ.

Introíbo in domum tuam : * adorábo ad templum sanctum tuum in timóre tuo.

Dómine deduc me in justítia tua : * propter inimícos meos dírige in conspéctu tuo viam meam.

Quóniam non est in ore eórum véritas : * cor eórum vanum est.

Sepúlcrum patens est guttur eórum, ℣ linguis suis dolóse agébant, * júdica illos Deus.

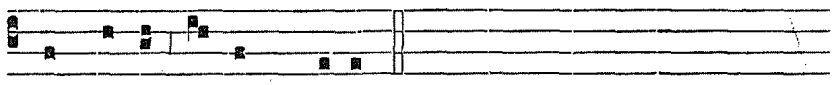
Décidant a cogitatiónibus suis, ℣ secúndum multitúdinem impietátum eórum expélle eos, * quóniam irritavérunt te Dómine.

Et læténtur omnes, qui sperant in te, * in ætérnum exsultábunt, et habitábis in eis.

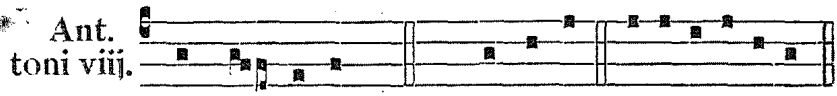
Et gloriabúntur in te omnes, qui díligunt nomen tuum, * quóniam tu benedíces justo.

Dómine, ut scuto bonæ voluntátis tuæ * coronásti nos.

Ant. Di- rige, Dómi-ne De- us me- us in conspé-



ctu tu- o vi- am me- am.



Ant. toni viij.

Conver-tere. Ps. 6. Dómi-ne. e u o u a e.

Domine, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Miserére mei Dómine quóniam infirmus sum : * sana me, Dómine quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde : * sed tu Dómine úsquequo ?

Convértere Dómine, et éripe ánimam meam : * salvum me fac propter misericórdiam tuam.

Quóniam non est in morte qui memor sit tui : * in inférno autem quis confitébitur tibi ?

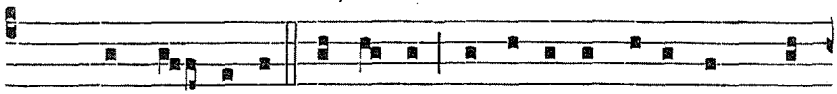
Laborávi in gémitu meo, ℣ lavábo per síngulas noctes lectum meum : * lácrimis meis stratum meum rigábo.

Turbátus est a furóre óculus meus : * inveterávi inter omnes inimícos meos.

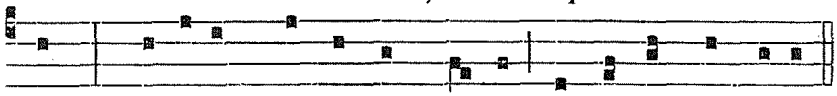
Discédite a me omnes, qui operámini iniquitátem : * quóniam exaudívit Dóminus vocem fletus mei.

Exaudívit Dóminus deprecatiónem meam, * Dóminus oratiónem meam suscépit.

Erubéscant, et conturbéntur veheménter omnes inimíci mei : * convertántur, et erubéscant valde velóciter.



Ant. Conver-tere Dómi- ne, et é-ri-pe ánimam me-



am : quóni- am non est in morte qui memor sit tu- i.

Ant. toni viij.

Nequando. Ps. 7. Dómi-ne. e u o u a e.

Domine Deus meus in te sperávi : * salvum me fac ex ómnibus persequéntibus me, et líbera me.

Nequándo rápiat ut leo ánimam meam, * dum non est qui rédimat, neque qui salvum fáciat.

Dómine Deus meus si feci istud, * si est iníquitas in mánibus meis :

Si réddidi retribuéntibus mihi mala, * décidam mérito ab inimícis meis inánis.

Persequátur inimícus ánimam meam, et comprehéndat, ℣ et concúlcet in terra vitam meam, * et glóriam meam in púlverem dedúcat.

Exsúrge Dómine in ira tua : * et exaltáre in finibus inimicórum meórum.

Et exsúrge Dómine Deus meus, in præcépto quod mandásti : * et synagóga populórum circúmdabit te.

Et propter hanc in altum regrédere : * Dóminus júdicat pópulos.

Júdica me Dómine secúndum justítiam meam, * et secúndum innocéntiam meam super me.

Consumétur nequítia peccatórum, et díriges justum, * scrutans corda et renes Deus.

Justum adjutórium meum a Dómino, * qui salvos facit rectos corde.

Deus, judex justus, fortis, et pátiens : * numquid irascitur per síngulos dies ?

Nisi convérsi fuéritis, gládium suum vibrábit : * arcum suum teténdit, et parávit illum.

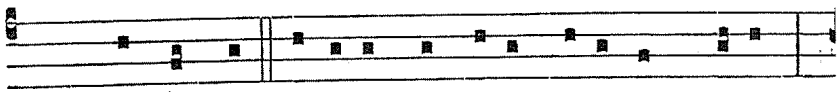
Et in eo parávit vasa mortis, * sagíttas suas ardéntibus effécit.

Ecce partúriit injustítiam : * concépit dolórem, et péperit iniquitátem.

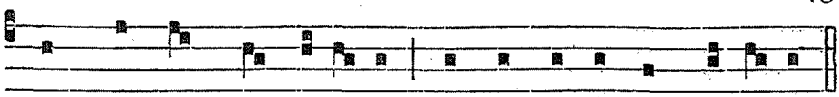
Lacum apéruit, et effódit eum : * et íncidit in fóveam, quam fecit.

Convertétur dolor ejus in caput ejus : * et in vérticem ipsíus iniquitas ejus descéndet.

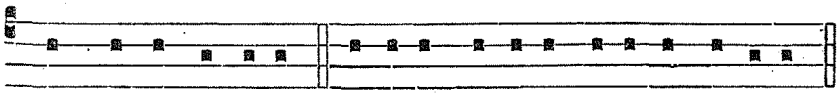
Confitébor Dómino secúndum justítiam ejus : * et psallam nómini Dómini altíssimi.



Ant. Nequando rápi- at ut le- o ánimam me- am,



dum non est qui rédi-mat, neque qui salvum fá-ci- at.



℣. A porta infe-ri. ℟. Eru- e Dómine ánimas e- órum.

Pater noster. secreto. Et ne nos... Et sic in singulis Nocturnis.

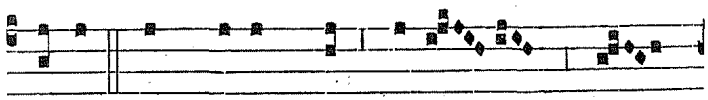
Absque Jube domne. incipiatur Lectio. Lectiones autem in medio Chori legendæ sunt. Post Lectiones Defunctorum non fit inclinatio aut prostratio inter pulpitum et Altare, præterquam in Die Animarum.

Lectio j. Job. 7.

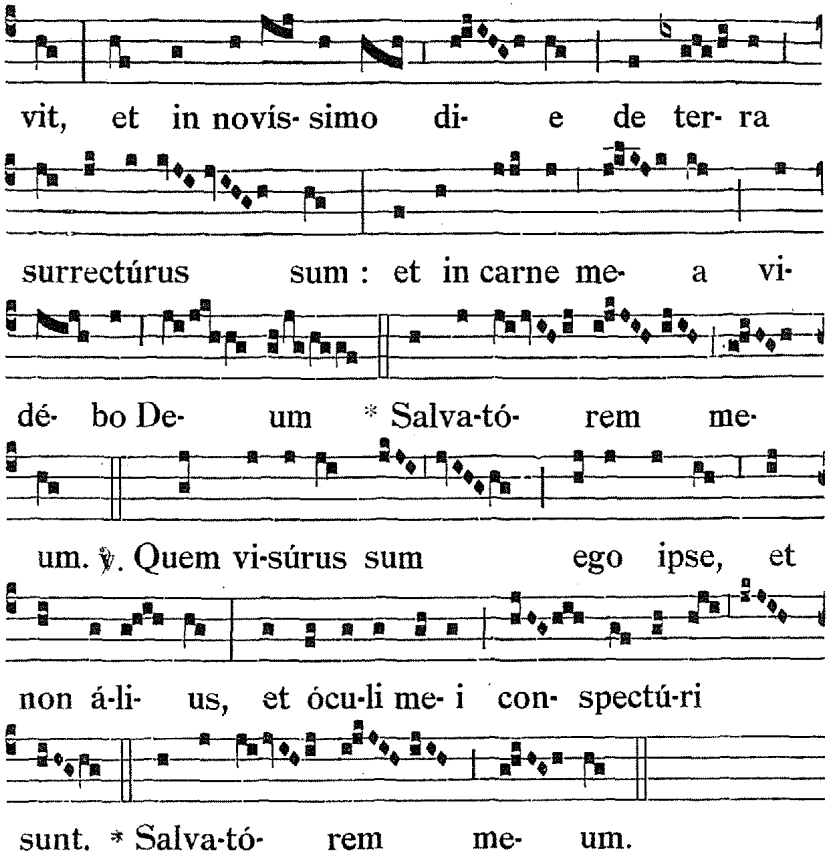
PARCE mihi Dómine : nihil enim sunt dies mei. Quid est homo, quia magníficas eum ℣ aut quid appónis erga eum cor tuum ? Vísitas eum dilúculo : et súbito probas illum. Usquequo non parcis mihi ℣ nec dimíttis me, ut glútiam salívam meam ? Peccávi. Quid fáciam tibi o custos hóminum ? Quare posuísti me contrárium tibi ℣ et factus sum mihimetípsi gravis ? Cur non tollis peccátum meum ℣ et quare non aufers iniquitátem meam ? Ecce nunc in púlvere dórmiam : et si mane me quæsíeris, non subsístam.

Quando Versus Responsorium cantantur ab uno, Cantor incipiat singula Responsoria ; quando vero a duobus, tunc illi incipiant Responsorium, qui Versum cantare debuerint.

℟. j. toni viij.



CREDO quod Redémptor me- us vi-

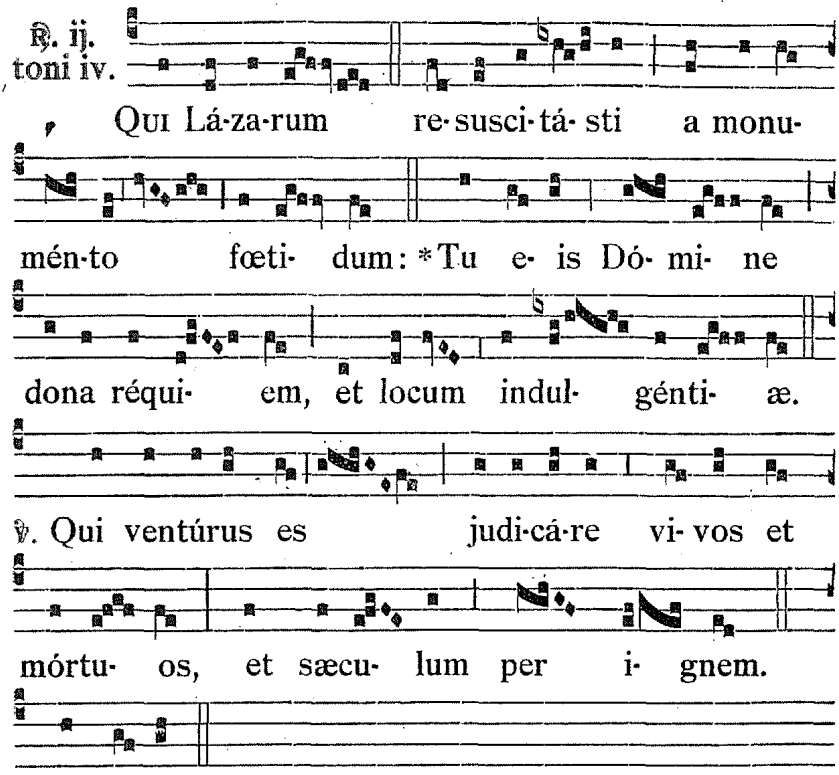


Lectio ij. Job. 10.

TÆDET ánimam meam vitæ meæ : dimíttam advérsum me elóquium meum. Loquar in amaritúdine ánimæ meæ : dicam Deo. Noli me condemnáre. Indica mihi : cur me ita júdices. Numquid bonum tibi vidétur, si calumniéris me et ópprimas me opus mánuum tuárum ℣ et consílium impiórum ádjuves ? Numquid óculi cárnei tibi sunt ; aut sicut vidét homo, et tu vidébis ? Numquid sicut dies hóminis dies tui, et anni tui sicut humána sunt témpora ℣ ut quæras iniquitátem meam, et peccátum

meum scrutéris? Et scias quia nihil ímpium fécerim: cum sit nemo qui de manu tua possit erúere.

℟. ij. toni iv.

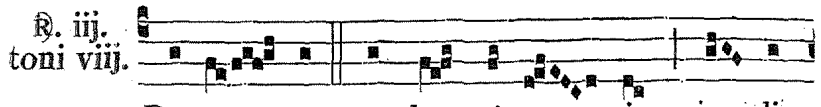


* Tu e-is.

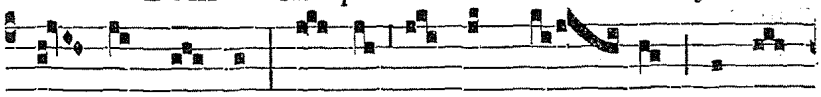
Lectio iij. Job. 10.

MANUS tuæ Dómine fecérunt me, et plasmavérunt me totum in circúitu ℣. et sic repénte præcípitas me? Meménto, quæso, quod sicut lutum féceris me: et in púlverem redúces me. Nonne sicut lac mulsísti me, et sicut cáseum me coagulásti? Pelle et cárnibus vestísti me: óssibus et nervis compegísti me. Vitam et misericórdiam tribuísti mihi: et visitátio tua custodívit spíritum meum.

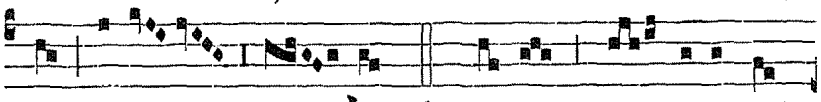
℟. iij. toni viij.



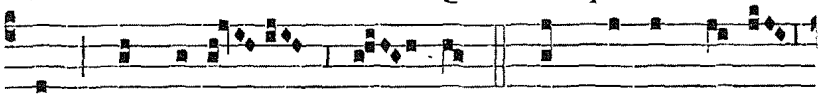
DOMI- NE quando véne- ris ju- di-



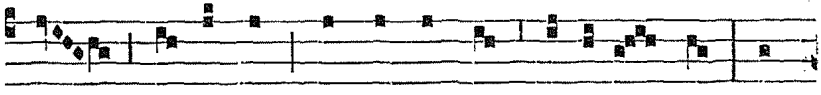
cá- re ter- ram, u- bi me abscón- dam a vul-



tu i-ræ tu- æ: * Qui- a pec- cávi ni-

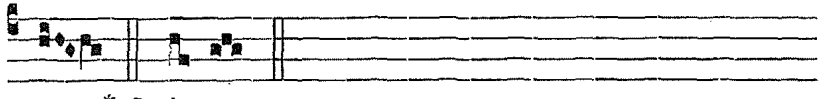


mis in vi-ta me- a? ℣. Commíssa me- a



pa-vésco, et ante te e-rubé- sco : dum

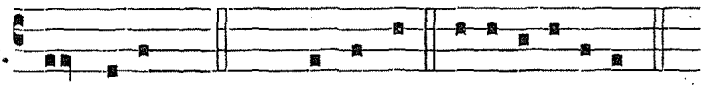
véne-ris judi-cá-re, no-li me condemná-



re. * Qui- a.

IN SECUNDO NOCTURNO.

Ant. toni viij.



IN loco. Ps. 22. Dómi-nus. e u o u a e.

DOMINUS regit me, et nihil mihi déerit : * in loco pás-cuæ ibi me collocávit.

Super aquam refectiónis educávit me : * ánimam meam convértit.

Dedúxit me super sémitas justítiæ, * propter nomen suum.

Nam et si ambulávero in médio umbræ mortis, non timébo mala : * quóniam tu mecum es.

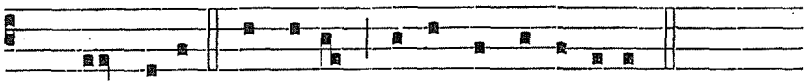
Virga tua, et báculus tuus, * ipsa me consoláta sunt.

Parásti in conspéctu meo mensam, * advérsus eos qui tríbulant me.

Impinguásti in óleo caput meum : * et calix meus inébrians quam præclárus est!

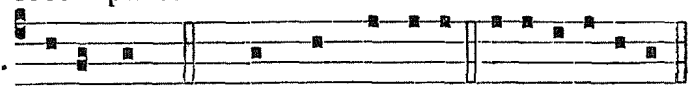
Et misericórdia tua subsequétur me * ómnibus diébus vitæ meæ :

Et ut inhábitem in domo Dómini, * in longitúdinem diérum.



Ant. In loco páscu- æ i-bi me collocávit.

Ant. toni viij.



Delicta. Ps. 24. Ad te Dómine. e u o u a e.

Ad te Dómine levávi ánimam meam : * Deus meus in te confido, non erubéscam

Neque irrídeant me inimíci mei : * étenim univérsi, qui sústinent te, non confundéntur.

Confundántur omnes iníqua agéntes * supervácue.

Vias tuas Dómine demónstra mihi : * et sémitas tuas édoce me.

Dírige me in veritáte tua, et doce me : * quia tu es Deus salvátor meus, et te sustínui tota die.

Reminíscere miseratiónum tuárum Dómine, * et misericordiárum tuárum, quæ a sæculo sunt.

Delícta juventútis meæ, * et ignorántias meas, ne memíneris.

Secúndum misericórdiam tuam meménto mei tu : * propter bonitátem tuam Dómine.

Dulcis et rectus Dóminus : * propter hoc legem dabit delinquéntibus in via.

Díriget mansuétos in judício : * docébit mites vias suas.

Univérsæ viæ Dómini misericórdia et véritas, * requiréntibus testaméntum ejus et testimónia ejus.

Propter nomen tuum Dómine propitiáberis peccáto meo : * multum est enim.

Quis est homo qui timet Dóminum ? * legem státuit ei in via, quam elégit.

Anima ejus in bonis demorábitur : * et semen ejus hereditábit terram.

Firmaméntum est Dóminus timéntibus eum : * et testaméntum ipsius ut manifestétur illis.

Oculi mei semper ad Dóminum : * quóniam ipse evéllet de láqueo pedes meos.

Réspice in me, et miserére mei : * quia únicus et pauper sum ego.

Tribulatiónes cordis mei multiplicátæ sunt : * de necessitátibus meis érue me.

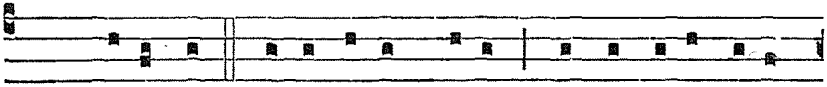
Vide humilitátem meam, et labórem meum : * et dimítte univérsa delícta mea.

Réspice inimícos meos quóniam multiplicáti sunt, * et ódio iníquo odérunt me.

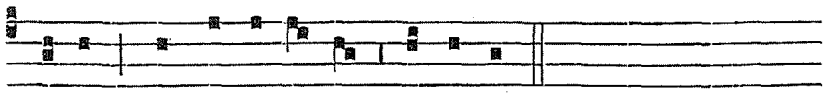
Custódi ánimam meam, et érue me : * non erubéscam quóniam sperávi in te.

Innocéntes et recti adhæsérunt mihi : * quia sustínui te.

Líbera Deus Israel * ex ómnibus tribulatiónibus suis.

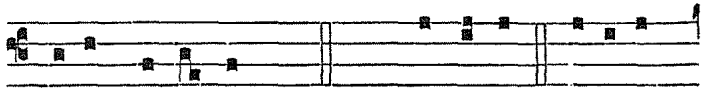


Ant. DELICTA juventú-tis me- æ, et ignoránti- as

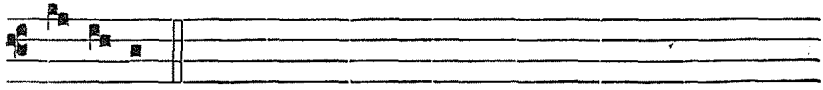


me- as ne memí-ne- ris Dómi-ne.

Ant. toni iv.



CREDO vi-dé- re. Ps. 26. Dómi-nus. e u o



u a e.

DOMINUS illuminátio mea et salus mea, * quem timébo?

Dóminus protéctor vitæ meæ, * a quo trepidábo?

Dum apprópiant super me nocéntes, * ut edant carnes meas:

Qui tríbulant me inimíci mei, * ipsi infirmáti sunt, et cecidérunt.

Si consístant advérsum me castra, * non timébit cor meum.

Si exsúrgat advérsum me prœlium, * in hoc ego sperábo.

Unam pétii a Dómino, hanc requíram, * ut inhábitem in domo Dómini ómnibus diébus vitæ meæ:

Ut vídeam voluptátem Dómini, * et vísitem templum ejus.

Quóniam abscóndit me in tabernáculo suo: * in die malórum protéxit me in abscóndito tabernáculi sui.

In petra exaltávit me: * et nunc exaltávit caput meum super inimícos meos.

Circuívi, et immolávi in tabernáculo ejus hóstiam vociferatiónis: * cantábo, et psalmum dicam Dómino.

Exáudi Dómine vocem meam, qua clamávi ad te: * miserére mei, et exáudi me.

Tibi dixit cor meum, ℣ exquisívit te fácies mea : * fáciem tuam Dómine requíram.

Ne avértas fáciem tuam a me : * ne declínes in ira a servo tuo.

Adjútor meus esto : * ne derelínquas me, neque despícias me Deus salutáris meus.

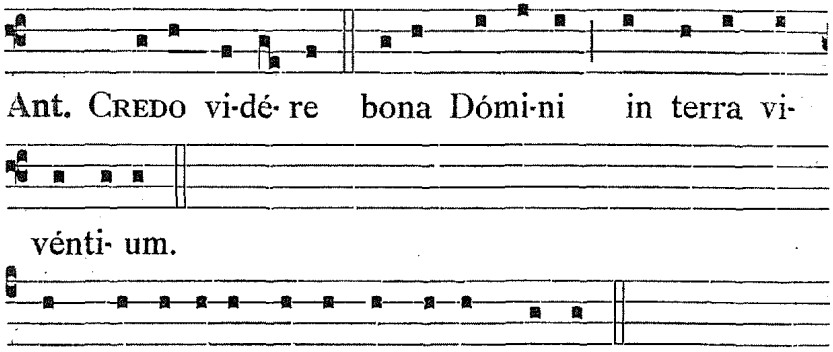
Quóniam pater meus et mater mea dereliquérunt me : * Dóminus autem assúmpsit me.

Legem pone mihi Dómine in via tua : * et dírige me in sémitam rectam propter inimícos meos.

Ne tradíderis me in ánimas tribulántium me : * quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Credo vidére bona Dómini * in terra vivéntium.

Exspécta Dóminum, viríliter age : * et confortétur cor tuum, et sústine Dóminum.



℣. In memó-ri-a æ-térna e-runt justi.

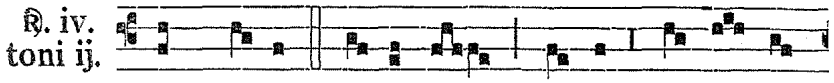
℟. Ab auditióne mala non timébunt.

Lectio iv. Job. 13.

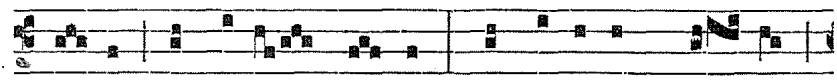
Respónde mihi. Quantas hábeo iniquitátes et peccáta : scélera mea et delícta osténde mihi. Cur fáciem tuam abscóndis ℣ et arbitráris me inimícum tuum ? Contra fólium, quod vento rápitur, osténdis poténtiam tuam : et stípulam siccam perséqueris. Scribis enim con-

tra me amaritúdines : et consúmere me vis peccátis adolescéntiæ meæ. Posuísti in nervo pedem meum ℣ et observásti omnes sémitas meas : et vestígia pedum meórum considerásti. Qui quasi putrédo consuméndus sum : et quasi vestiméntum, quod coméditur a tínea.

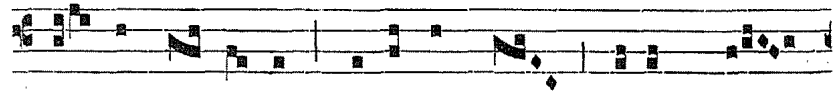
℟. iv. toni ij.



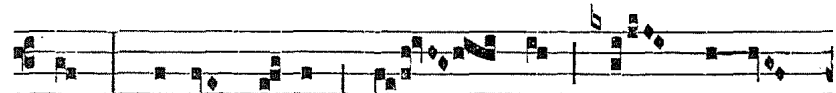
Heu mi- hi, Dómi-ne, qui- a peccá- vi



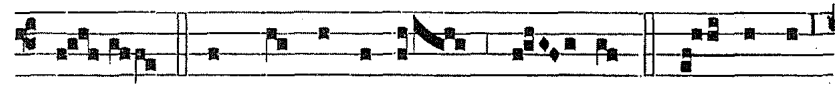
ni- mis in vi-ta me- a. Quid fá-ci- am mi- ser ?



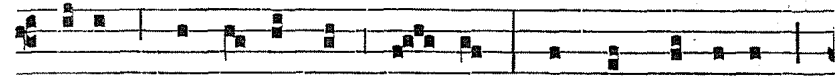
u- bi fú- gi- am, ni-si ad te De- us me-



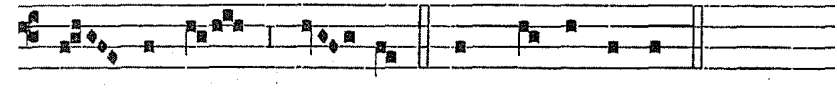
us ? Mi-se- ré- re me- i, dum vé-ne-



ris * In no- víssimo di- e. ℣. A- nima



me- a turbá- ta est val- de : sed tu Dómi-ne

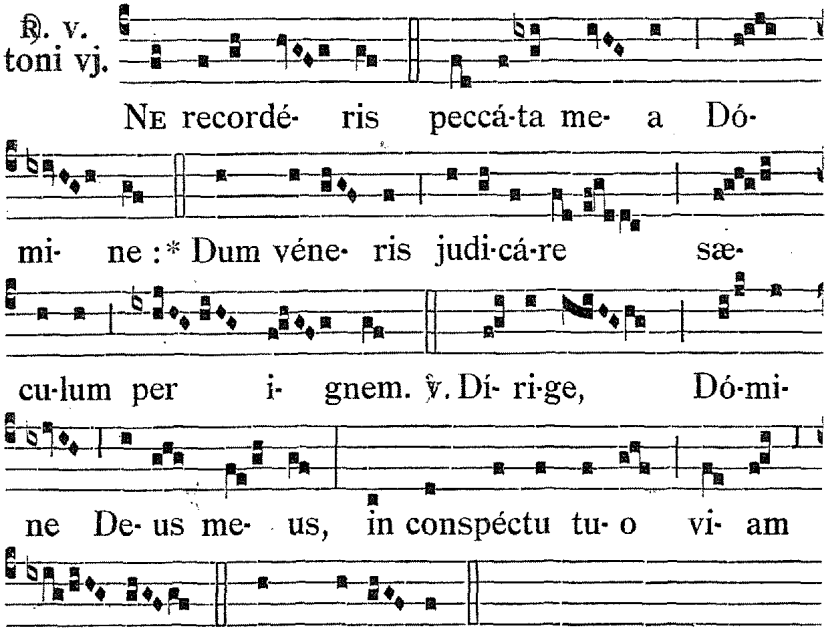


suc- cúrre e- i. * In no- víssimo.

Lectio v. Job. 14.

HOMO natus de muliere, brevi vivens témpore : replétur multis misériis. Qui quasi flos egréditur et contéritur, et fugit velut umbra : et nunquam in eódem statu pérmanet. Et dignum ducis super hujuscémodi aperíre óculos tuos ℣ et addúcere eum tecum in judícium? Quis potest fácere mundum de immúndo concéptum sémine? Nonne tu, qui solus es? Breves dies hóminis sunt : número mensium ejus apud te est. Constituísti términos ejus : qui præteríri non póterunt. Recéde páululum ab eo, ut quiéscat : donec optáta véniat, sicut mercenárii dies ejus.

℟. v. toni vj.

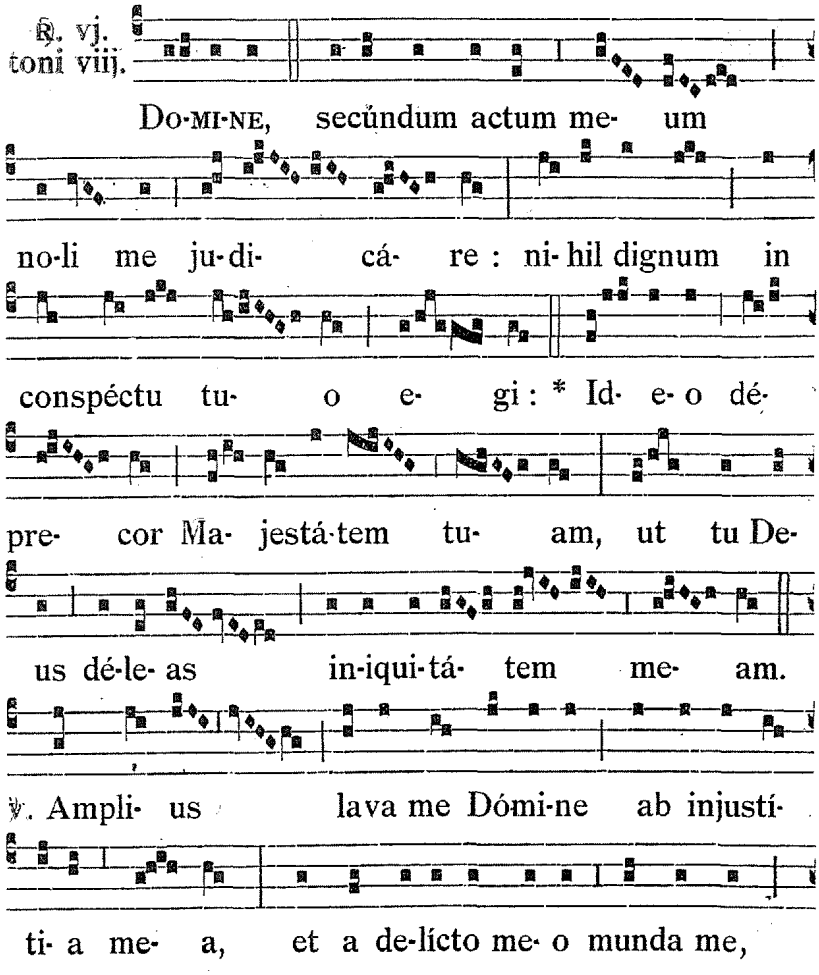


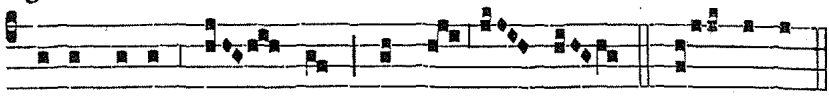
Lectio vj. Job. 14.

QUIS mihi hoc tribuat, ut in inférno prótegas me, et abscóndas me, donec pertránseat furor tuus ℣ et

constítuas mihi tempus, in quo recordéris mei? Putásne mórtuus homo rursum vivat? Cunctis diébus, quibus nunc mílito: exspécto donec véniat immutátio mea. Vocábis me: et ego respondébo tibi. Operi mánuum tuárum pórriges déxteram. Tu quidem gressus meos dinumerásti: sed parce peccátis meis.

℟. vj. toni viij.

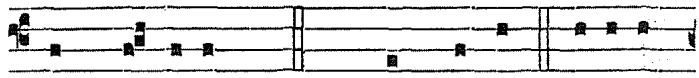




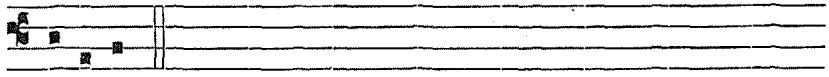
qui- a ti-bi so- li peccá- vi * Id- e- o.

IN TERTIO NOCTURNO.

Ant. toni ij.



COMPLA-CE- AT. Ps. 39. Exspéctans. e u o



u a e.

EXSPECTANS exspectávi Dóminum, * et inténdit mihi.
Et exaudívit preces meas : * et edúxit me de lacu misériæ, et de luto fæcis.

Et státuit super petram pedes meos : * et diréxit gressus meos.

Et immísit in os meum cánticum novum, * carmen Deo nostro.

Vidébunt multi, et timébunt : * et sperábunt in Dómino.

Beátus vir, cujus est nomen Dómini spes ejus : * et non respéxit in vanitátes et insánias falsas.

Multa fecísti tu Dómine Deus meus mirabília tua : * et cogitatiónibus tuis non est qui símilis sit tibi.

Annuntiávi et locútus sum : * multiplicáti sunt super número.

Sacrificium et oblatiónem noluísti : * aures autem perfecísti mihi.

Holocáustum et pro peccáto non postulásti : * tunc dixi : Ecce vénio.

In cápite libri scriptum est de me, ut fácerem voluntá-

tem tuam : * Deus meus vólui, et legem tuam in médio cordis mei.

Annuntiávi justítiam tuam in Ecclésia magna, * ecce lábia mea non prohibébo : Dómine tu scisti.

Justítiam tuam non abscóndi in corde meo : * veritátem tuam et salutáre tuum dixi.

Non abscóndi misericórdiam tuam et veritátem tuam : * a concílio multo.

Tu autem Dómine ne longe fácias miseratiónes tuas a me : * misericórdia tua et véritas tua semper suscepérunt me.

Quóniam circumdedérunt me mala, quorum non est número rus : * comprehendérunt me iniquitátes meæ, et non pótui ut vidérem.

Multiplicátæ sunt super capíllos cápitis mei : * et cor meum derelíquit me.

Compláceat tibi Dómine ut éruas me : * Dómine, ad adjuvándum me réspice.

Confundántur et revereántur simul qui quærunt ánimam meam, * ut áuferant eam.

Convertántur retrórsum et revereántur * qui volunt mihi mala.

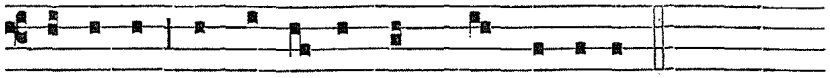
Ferant conféstim confusiónem suam, * qui dicunt mihi : Euge, euge.

Exsúltent et læténtur super te omnes quæréntes te : * et dicant semper : Magnificétur Dóminus : qui díligunt salutáre tuum.

Ego autem mendicus sum, et pauper : * Dóminus sollícitus est mei.

Adjútor meus, et protéctor meus tu es : * Deus meus ne tardáveris.

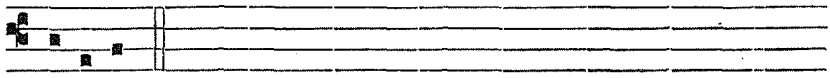
Ant. COMPLA-CE- AT ti-bi Dómi-ne, ut e-rí-pi- as me:



Dómi-ne, ad adju-vándum me réspi-ce.

Ant. toni ij.

SANA, Dómi-ne. Ps. 40. Be- á-tus. e u o



u a e.

BEATUS qui intélligit super egénum et páuperem : * in die mala liberábit eum Dóminus.

Dóminus consérvet eum, et vivíficet eum, ℣ et beátum fáciat eum in terra : * et non tradat eum in ánimam inimicórum ejus.

Dóminus opem ferat illi super lectum dolóris ejus : * univérsum stratum ejus versásti in infirmitáte ejus.

Ego dixi : Dómine miserére mei : * sana ánimam meam, quia peccávi tibi.

Inimíci mei dixérunt mala mihi : * Quando moriétur, et períbit nomen ejus ?

Et si ingrediebátur ut vidéret, vana loquebátur, * cor ejus congregávit iniquitátem sibi.

Egrediebátur foras, * et loquebátur in idípsum.

Advérsum me susurrábant omnes inimíci mei : * advérsum me cogitábant mala mihi.

Verbum iníquum constituérunt advérsum me : * Numquid qui dormit non adjíciet ut resúrgat ?

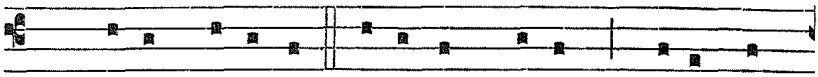
Etenim homo pacis meæ, in quo sperávi : * qui edébat panes meos, magnificávit super me supplantatiónem.

Tu autem Dómine miserére mei, et resúscita me : * et retríbuam eis.

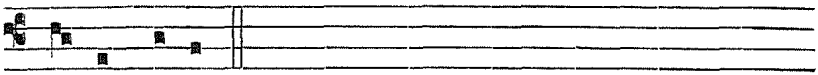
In hoc cognóvi quóniam voluísti me : * quóniam non gaudébit inimícus meus super me.

Me autem propter innocéntiam suscepísti : * et confirmásti me in conspéctu tuo in ætérnum.

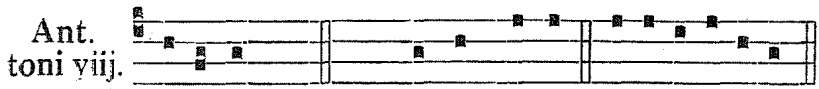
Benedíctus Dóminus Deus Israel a sæculo, et usque in sæculum : * fiat, fiat.



Ant. Sana, Dómi-ne, á-nimam me- am, qui- a pec-



cá- vi ti-bi.



Ant. toni viij. Si-ti-vit. Ps. 41. Quemádmodum. e u o u a e.

Quemadmodum desíderat cervus ad fontes aquárum : * ita desíderat ánima mea ad te Deus.

Sitívit ánima mea ad Deum fortem, vivum : * quando véniam et apparébo ante fáciem Dei ?

Fuérunt mihi lácrymæ meæ panes die ac nocte, * dum dícitur mihi quotídie : Ubi est Deus tuus ?

Hæc recordátus sum, et effúdi in me ánimam meam : * quóniam transíbo in locum tabernáculi admirábilis, usque ad domum Dei ;

In voce exsultatiónis, et confessiónis : * sonus epulántis.

Quare tristis es ánima mea ? * et quare contúrbas me ?

Spera in Deo, quóniam adhuc confitébor illi : * salutáre vultus mei, et Deus meus.

Ad meípsum ánima mea conturbáta est : * proptérea memor ero tui de terra Jordánis, et Hermóniim a monte módico.

Abyssus abyssum ínvocat, * in voce cataractárum tuárum.

Omnia excélsa tua et fluctus tui * super me transiérunt.

In die mandávit Dóminus misericórdiam suam, * et nocte cánticum ejus.

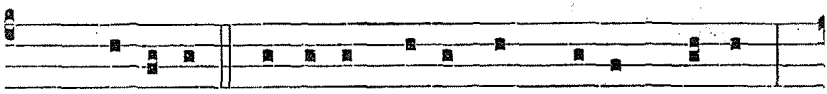
Apud me orátio Deo vitæ meæ, * dicam Deo : Suscéptor meus es.

Quare oblítus es mei ? * et quare contristátus incédo, dum afflígit me inimícus ?

Dum confringúntur ossa mea, * exprobravérunt mihi qui tribulant me inimíci mei.

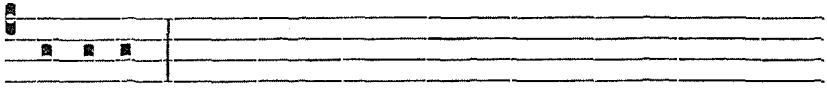
Dum dicunt mihi per síngulos dies : Ubi est Deus tuus ? * Quare tristis es ánima mea, et quare contúrbas me ?

Spera in Deo, quóniam adhuc confitébor illi : * salutáre vultus mei, et Deus meus.

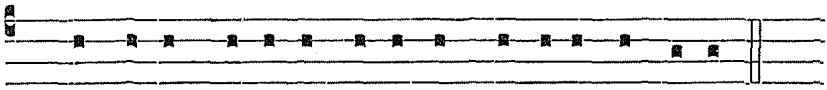


Ant. Si-ti-vit á-nima me- a ad De- um vi-vum :

quando vé- ni- am et appa-ré- bo ante fá-ci- em



Dómi-ni.



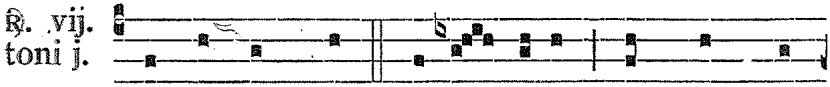
℣. Ne tradas bésti- is á-nimas confi-téntes ti-bi.

℟. Et ánimas páuperum tuórum ne obliviscáris in finem.

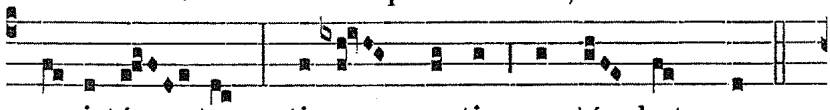
Lectio vij. Job. 17.

SPIRITUS meus attenuábitur ℣ dies mei breviabúntur : et solum mihi súperest sepúlcrum. Non peccávi : et in amaritudínibus morátur óculus meus. Líbera me, Dómine, et pone me juxta te : et cujúsvis manus pugnet contra me. Dies mei transiérunt : cogitatiónes meæ dissipátæ sunt, torquéntes cor meum. Noctem vertérunt in diem : et rursum post ténebras spero lucem. Si sustinúero, inférnus domus mea est : et in ténebris stravi léctulum meum. Putrédini dixi, Pater meus es : mater mea et soror mea, vérmibus. Ubi est ergo nunc præstolátio mea, et patiéntia mea ? Tu es, Dómine, Deus meus.

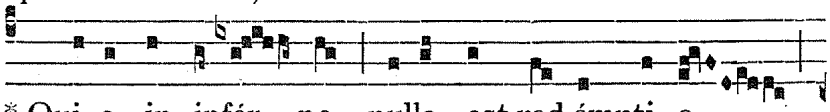
℟. vij. toni j.



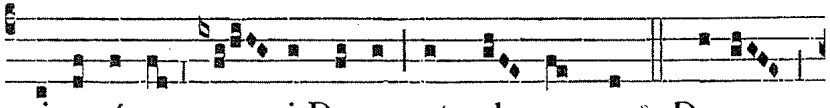
PECCANTEM me quo-tí- di- e, et non me



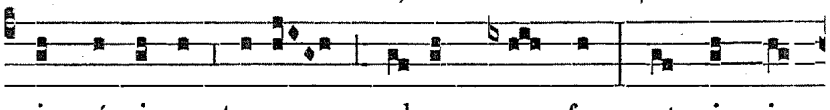
pœni-tén- tem, timor mortis contúr- bat me :



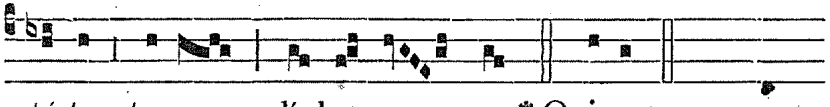
* Qui- a in infér- no nulla est red-émpti- o,



mi-se-ré-re me- i De- us, et sal- va me. ℣. De- us



in nómi-ne tu- o salvum me fac, et in vir-

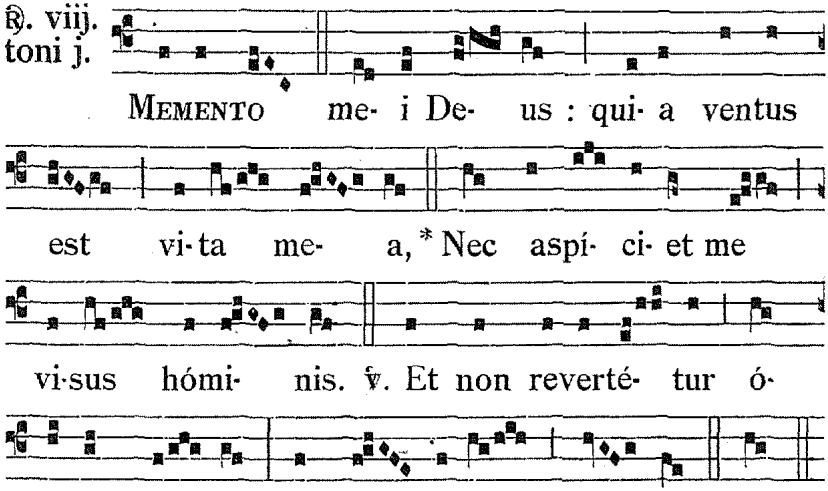


tú-te tu- a lí- be- ra me. * Qui- a.

Lectio viij. Job. 19.

PELLI meæ, consúmptis cárnibus, adhæsit os meum : et derelícta sunt tantúmmodo lábia circa dentes meos. Miserémini mei, miserémini mei, saltem vos, amíci mei : quia manus Dómini tétigit me. Quare persequímini me sicut Deus ℣ et cárnibus meis saturámini ? Quis mihi tríbuat, ut scribántur sermónes mei ? Quis mihi det, ut exaréntur in libro stylo férreo et plumbi lámina ℣ vel celte sculpántur in sílice ? Scio enim quod Redémptor meus vivit ℣ et in novíssimo die de terra surrectúrus sum : et rursum circúmdabor pelle mea, et in carne mea vidébo Deum Salvatórem meum. Quem visúrus sum ego ipse ℣ et óculi mei conspectúri sunt : et non álius. Repósita est hæc spes mea in sinu meo.

℟. viij. toni j.



Lectio ix. Job. 10.

QUARE de vulva eduxísti me? Qui útinam consúmptus essem : ne óculus me vidéret. Fuíssem quasi non essem : de útero translátus ad túmulum. Numquid non páucitas diérum meórum finiétur brevi ? Dimítte ergo

me, ut plangam páululum dolórem meum : ántequam vadam, et non revértar, ad terram tenebrósam et opértam mortis calígine. Terram misériæ et tenebrárum ℣ ubi umbra mortis et nullus ordo : sed sempitérnus horror inhábitat.

℟. ix. Líbera me Dómine de morte ætérna, in die illa treménda : * Quando cæli movéndi sunt et terra : ✠ Dum véneris judicáre sæculum per ignem. ℣. Dies illa, dies iræ, calamitátis et misériæ, dies magna et amára valde. * Quando cæli. usque ad Dum véneris. exclusive.

℣. Tremens factus sum ego, et tímeo, dum discússio vénerit, atque ventúra ira. ✠ Dum véneris.

Duo sequentes Versus cantantur in Commemor. Omnium Fidelium Defunctorum, sive in Officio, sive in Processione ; deinde ℣. Creátor. ut infra.

℣. Quid ego misérrimus ? quid dicam, vel quid fáciam, dum nil boni pérferam ante tantum Júdicem ? * Quando cæli. usque ad Dum véneris. exclusive.

℣. Nunc Christe, te pétimus, miserére, quæsumus : qui venísti redímere pérditos noli damnáre redémptos. ✠ Dum véneris.

In Officio Defunct. per hebdomadam, cantata resumptione ✠ Dum. post ℣. Tremens. immediate dicitur :

℣. Creátor ómnium rerum Deus, qui me de limo terræ formásti, et mirabíliter próprio Sánguine redemísti, corpúsque meum, licet modo putréscat, de sepúlcro fácies in die judícii resuscitári : exáudi, exáudi me, ut ánimam meam in sinu Abrahæ patriárchæ tui júbeas collocári. ℟. Líbera. totum ex integro usque ad ℣. repetatur.

Cantum hujus ℟. Líbera. require in Processione pro Defunctis pag. 285.

¶ Quando Officium ordinarium pro Fratribus, Sororibus, Familiaribus et Benefactoribus agitur in conventu, Nocturnis continuentur semper Laudes, cum vacaverit. Quod si non vacaverit, finito ultimo ℟. Líbera me. cum

Versibus, dicatur Pater noster. Deinde dicat Sacerdos : Et ne nos indúcas in tentatiónem ℣.

℟. Sed libera nos a malo ℣.

℣. A porta ínferi ℣. ℟. Erue Dómine ánimas eórum ℣. Dóminus vobíscum. ℟. Et cum spíritu tuo. Orémus.

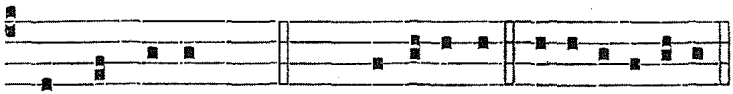
Oratio. Fidélium Deus ómnium, ut supra. pag. 236.

℣. Requiéscant in pace. ℟. Amen.

Deinde Pater noster. secreto.

IN LAUDIBUS.

Ant. toni j.



EXSULTABUNT. Ps. 50. Mi-seré-re. e u o u a e.

MISERERE mei Deus * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus, * et spíritum rectum innova in viscéribus meis.

Ne projícias me a fácie tua : * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui : * et spíritu principáli confirma me.

Docébo iníquos vias tuas : * et ímpii ad te converténtur.

Líbera me de sanguínibus Deus, Deus salútis meæ : * et exsultábit lingua mea justítiam tuam.

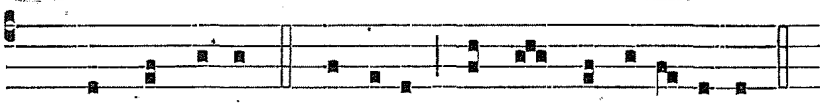
Dómine lábia mea apéries : * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrificium, dedíssem útique : * holocáustis non delectáberis.

Sacrificium Deo spíritus contribulátus : * cor contrítum et humiliátum Deus non despícies.

Benígne fac Dómine in bona voluntáte tua Sion : * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrificium justítiæ, oblatiónes, et holocáusta : * tunc impónent super altáre tuum vítulos.



Ant. Exsultabunt Dómi-no ossa humi-li- á-ta.

Ant. toni viij. Exaudi. Ps. 64. Te decet. e u o u a e.

Te decet hymnus Deus in Sion : * et tibi reddétur votum in Jerúsalem.

Exáudi oratiónem meam : * ad te omnis caro véniet.

Verba iniquórum prævaluérunt super nos : * et impietátibus nostris tu propitiáberis.

Beátus, quem elegísti et assumpsísti : * inhabitábit in átriis tuis.

Replébimur in bonis domus tuæ : * sanctum est templum tuum, mirábile in æquitáte.

Exáudi nos Deus salutáris noster, * spes ómnium finium terræ, et in mari longe.

Præparans montes in virtúte tua, accínctus poténtia: * qui contúrbas profúndum maris, sonum flúctuum ejus.

Turbabúntur gentes, et timébunt qui hábitant términos a signis tuis : * éxitus matutíni, et véspere delectábis.

Visitásti terram, et inebriásti eam : * multiplicásti locupletáre eam.

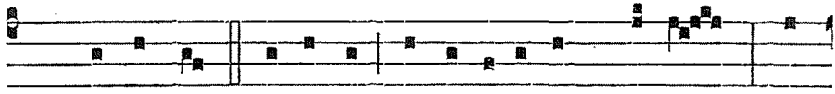
Flumen Dei replétum est aquis, parásti cibum illórum : * quóniam ita est præparátio ejus.

Rivos ejus inébria, multíplica genímina ejus : * in stillicídiis ejus lætábitur gérminans.

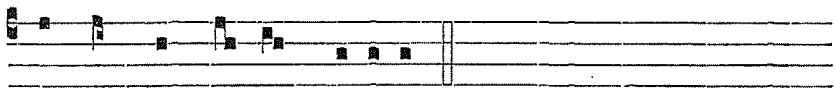
Benedíces corónæ anni benignitátis tuæ: * et campi tui replebúntur ubertáte.

Pinguéscent speciósa desérti: * et exsultatióne colles accingéntur.

Indúti sunt aríetes óvium ℣ et valles abundábunt fruménto : * clamábunt, étenim hymnum dicent.

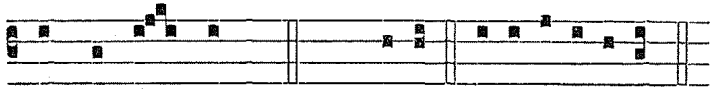


Ant. Exaudi, Dómi-ne, o-ra-ti- ónem me- am : ad



te omnis ca- ro véni- et.

Ant. toni vij.



Me suscé- pit. Ps. 62. De- us. e u o u a e.

Deus, Deus meus, * ad te de luce vígilo.

Sitívit in te ánima mea : * quam multipliciter tibi caro mea.

In terra desérta, et ínvia, et inaquósa: ℣ sic in sancto

appárui tibi, * ut vidérem virtútem tuam, et glóriam tuam.

Quóniam mélior est misericórdia tua super vitas : * lábia mea laudábunt te.

Sic benedícam te in vita mea : * et in nómine tuo levábo manus meas.

Sicut ádipe et pinguédine repleátur ánima mea : * et lábiis exsultatiónis laudábit os meum.

Si memor fui tui super stratum meum, ℣ in matutínis meditábor in te : * quia fuísti adjútor meus.

Et in velaménto alárum tuárum exsultábo, ℣ adhæsit ánima mea post te : * me suscépit déxtera tua.

Ipsi vero in vanum quæsiérunt ánimam meam, ℣ introíbunt in inferióra terræ : * tradéntur in manus gládii, partes vúlpium erunt.

Rex vero lætábitur in Deo, ℣ laudabúntur omnes qui jurant in eo : * quia obstrúctum est os loquéntium iníqua.

Psalmus 66.

DEUS misereátur nostri, et benedícat nobis : * illúminet vultum suum super nos, et misereátur nostri.

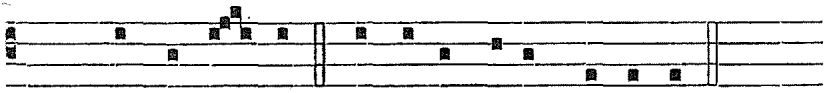
Ut cognoscámus in terra viam tuam : * in ómnibus géntibus salutáre tuum.

Confiteántur tibi pópuli Deus : * confiteántur tibi pópuli omnes.

Læténtur et exsúltent gentes : ℣ quóniam júdicas pópulos in æquitáte, * et gentes in terra dírigis.

Confiteántur tibi pópuli Deus : ℣ confiteántur tibi pópuli omnes : * terra dedit fructum suum.

Benedícat nos Deus, Deus noster, ℣ benedícat nos Deus : * et métuant eum omnes fines terræ.



Ant. ME suscé- pit déxte-ra tu- a, Dómi-ne.

Ant. toni ij.

A porta. Cant. Ego di-xi. e u o u a e.

EGO dixi: In dimídio diérum meórum * vadam ad portas ínferi.

Quæsívi resíduum annórum meórum. * Dixi: Non vidébo Dóminum Deum in terra vivéntium.

Non aspíciam hóminem ultra, * et habitatórem quiétis.

Generátio mea abláta est; et convolúta est a me, * quasi tabernáculum pastórum.

Præcísa est velut a texénte, vita mea: ℣ dum adhuc ordírer, succídit me: * de mane usque ad vésperam finies me.

Sperábam usque ad mane, * quasi leo sic contrívit ómnia ossa mea:

De mane usque ad vésperam finies me: * sicut pullus hirúndinis sic clamábo, meditábor ut colúmba.

Attenuáti sunt óculi mei, * suspiciéntes in excélsum:

Dómine vim pátior, ℣ respónde pro me. * Quid dicam, aut quid respondébit mihi, cum ipse fécerit?

Recogitábo tibi omnes annos meos * in amaritúdine ánimæ meæ.

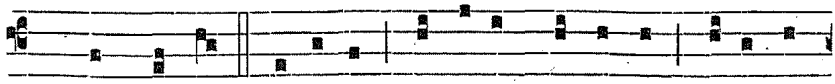
Dómine si sic vívitur, et in tálibus vita spíritus mei, ℣ corrípies me, et vivificábis me. * Ecce in pace amaritúdo mea amarissima:

Tu autem eruísti ánimam meam, ut non períret, * projecísti post tergum tuum ómnia peccáta mea.

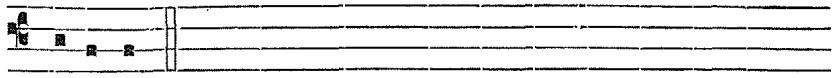
Quia non inférnus confitébitur tibi, ℣ neque mors laudábit te, * non exspectábunt qui descéndunt in lacum, veritátem tuam.

Vivens vivens ipse confitébitur tibi, sicut et ego hódie: * pater filiis notam fáciet veritátem tuam.

Dómine, salvum me fac, * et psalmos nostros cantábimus cunctis diébus vitæ nostræ in domo Dómini.

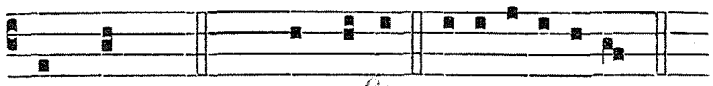


Ant. A porta ínfe-ri é-ru- e Dómi-ne ánimas



e- órum.

Ant. toni vij.



OMNIS. Ps. 148. Laudá-te. e u o u a e.

LAUDATE Dóminum de cælis: * laudáte eum in excélsis. Laudáte eum omnes ángeli ejus : * laudáte eum omnes virtútes ejus.

Laudáte eum sol et luna : * laudáte eum omnes stellæ et lumen.

Laudáte eum cæli cælórum : * et aquæ omnes, quæ super cælos sunt, laudent nomen Dómini.

Quia ipse dixit, et facta sunt : * ipse mandávit, et creáta sunt.

Státuit ea in ætérnum, et in sæculum sæculi : * præcéptum pósuit, et non prætéribit.

Laudáte Dóminum de terra, * dracónes et omnes abyssi.

Ignis, grando, nix, glácies, spíritus procellárum: * quæ fáciunt verbum ejus :

Montes, et omnes colles : * ligna fructífera, et omnes cedri :

Béstiæ, et univérsa pécora : * serpéntes, et vólucres pennátæ :

Reges terræ, et omnes pópuli : * príncipes, et omnes júdices terræ.

Júvenes, et vírgines : senes cum junióribus laudent nomen Dómini : * quia exaltátum est nomen ejus solíus.

Conféssio ejus super cælum et terram : * et exaltávit cornu pópuli sui.

Hymnus ómnibus Sanctis ejus : * fíliis Israel, pópulo appropinquánti sibi.

Psalmus 149.

CANTATE Dómino cánticum novum : * laus ejus in Eclésia Sanctórum.

Lætétur Israel in eo, qui fecit eum : * et fílii Sion exsúltent in rege suo.

Laudent nomen ejus in choro : * in tympano, et psaltério psallant ei.

Quia beneplácitum est Dómino in pópulo suo : * et exaltábit mansuétos in salútem.

Exsultábunt Sancti in glória : * lætabúntur in cubílibus suis.

Exaltatiónes Dei in gútture eórum : * et gládii ancípites in mánibus eórum :

Ad faciéndam vindíctam in natiónibus:* increpatiónes in pópulis.

Ad alligándos reges eórum in compédibus : * et nóbiles eórum in mánicis férreis.

Ut fáciant in eis judícium conscríptum : * glória hæc est ómnibus Sanctis ejus.

Psalmus 150.

LAUDATE Dóminum in Sanctis ejus : * laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus : * laudáte eum secúndum multitúdinem magnitúdinis ejus.

Laudáte eum in sono tubæ : * laudáte eum in psaltério et cíthara.

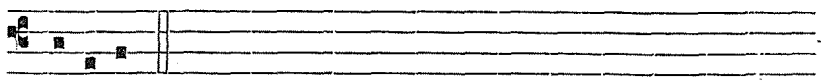
Laudáte eum in tympano, et choro : * laudáte eum in chordis, et órgano.

Laudáte eum in cymbalis benesonántibus : ℣ laudáte eum in cymbalis jubilatiónis : * omnis spíritus laudet Dóminum.

Ant. Omnis spí-ri-tus laudet Dóminum.

Ad Bened. Ant. toni ij.

Ego sum. Cant. Benedíctus. e u o



u a e.

Benedictus Dóminus Deus Israel : * quia visitávit, et fecit redemptiónem plebis suæ.

Et eréxit cornu salútis nobis : * in domo David púeri sui.

Sicut locútus est per os sanctórum, * qui a sæculo sunt prophetárum ejus :

Salútem ex inimícis nostris, * et de manu ómnium qui odérunt nos :

Ad faciéndam misericórdiam cum pátribus nostris : * et memorári testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham patrem nostrum, * datúrum se nobis :

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi.

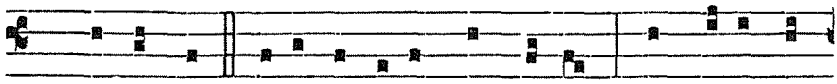
In sanctitáte et justítia coram ipso, * ómnibus diébus nostris.

Et tu puer, prophéta Altíssimi vocáberis : * præíbis enim ante fáciem Dómini paráre vias ejus :

Ad dandam sciéntiam salútis plebi ejus : * in remissiónem peccatórum eórum :

Per víscera misericórdiæ Dei nostri : * in quibus visitávit nos óriens ex alto :

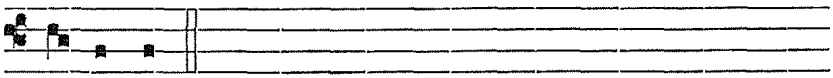
Illumináre his, qui in ténebris et in umbra mortis sedent : * ad dirigéndos pedes nostros in viam pacis.



Ant. Ego sum resurrécti- o et vi-ta : qui credit in

me, é-ti- am si mórtu- us fú- e-rit, vi-vet : et om-

nis, qui vi-vit et credit in me, non mo-ri- é-tur in

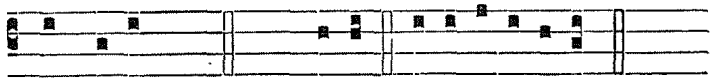


æ-térnum.

Finita post Canticum Antiphona, dicatur secreto Pater noster., deinde legendo voce mediocri Ps. 129. De profúndis. pag. 232. Quo finito Sacerdos dicat ℣. A porta inferi. et ℣. Dóminus vobíscum., et præmisso Orémus. subjungat de Orationibus supra notatis post Vesperas. p. 235.

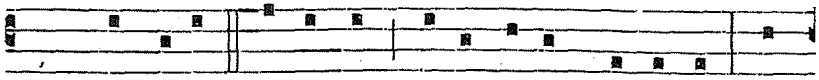
¶ In Commemoratione Omnium Fidelium Defunctorum, ad Primam et alias Horas :

Ant. toni vij.

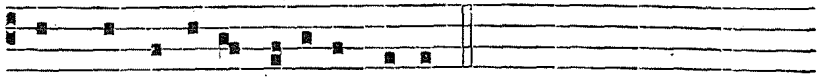


Requi- em. Ps. 53. De- us. e u o u a e.

Post tertium Psalmum tantum dicitur :



Ant. REQUI- EM æ-térnam dona e- is, Dómi-ne, et



℣. lux perpé-tu- a lúce- at e- is.

MISSA PRO DEFUNCTIS.

In Commemoratione Omnium Fidelium defunctorum, in Obitu Fratris defuncti, et quando pro defuncto solemnius Missa celebratur, Officium Réquiem., Kyrie., Sequentia Dies iræ., Offertorium Dómine Jesu Christe. ℣. ejus Hóstias et preces., Sanctus., Agnus Dei. et Communio Lux ætérna. incipiantur ab utroque Cantore. In quatuor Anniversariis Ordinis et in Missis minus solemnibus incipiantur ab uno.

In Commemoratione Omnium Fidelium defunctorum, in Obitu Fratris defuncti, quando pro defuncto solemnius celebratur; et in quatuor Anniversariis Ordinis, Responsorium a duobus, Tractus vero a quatuor binis et binis cantetur.

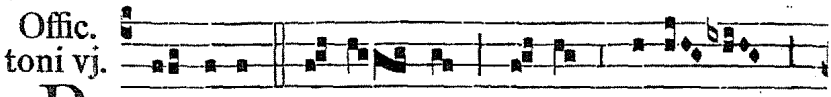
Versum Offertorii (dicto ab utroque vel ab uno Cantore, ut supra, Hóstias et preces.,) Chorus stando semper prosequatur.

In Choro ad primam Collectam, ad primam Postcommunionem, ad conclusionem ultimæ Collectæ et ultimæ Postcommunionis, quando plures dicendæ fuerint, Fratres inclinent profunde; ab elevatione autem Calicis usque ad Pater noster. sint prostrati super formas, nisi ea die Officium fuerit de Feria extra Tempus Paschale.

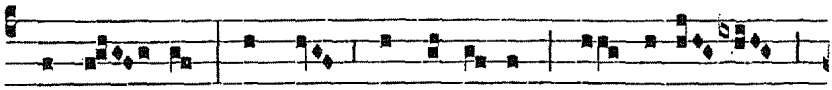
℣ Si Officium fuerit de Feria extra Tempus Paschale, quantumcumque solemnis sit Missa pro Defunctis, in

ea ad prædictas Orationes et conclusiones, item a Sanctus. exclusive usque ad Agnus Dei. exclusive sint prostrati.

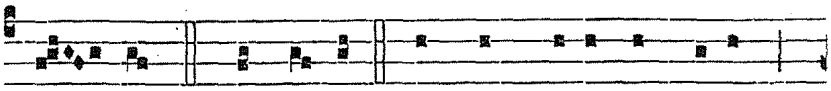
Offic. toni vj.



R EQUI- EM æ-tér- nam do-na e- is

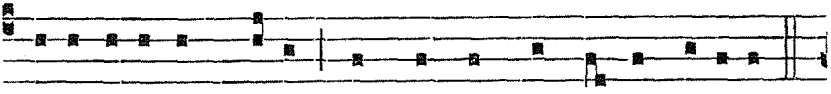


Dómi- ne : et lux perpé-tu- a lú- ce- at

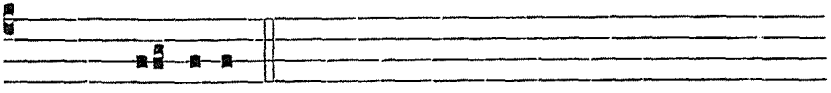


e- is. ℣. Te de- cet hymnus De- us in Si- on,

et ti-bi reddé-tur vo-tum in Jerú-sa-lem : exáudi

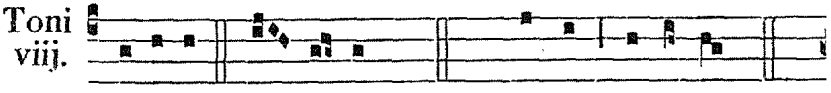


ora-ti- ónem me- am, ad te omnis ca- ro véni- et.

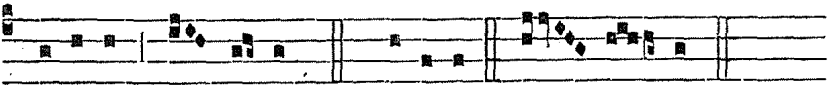


Repet. Réqui- em. usque ad ℣.

Toni viij.



KYRI- E e- léison. iij. Christe e-léison. iij.

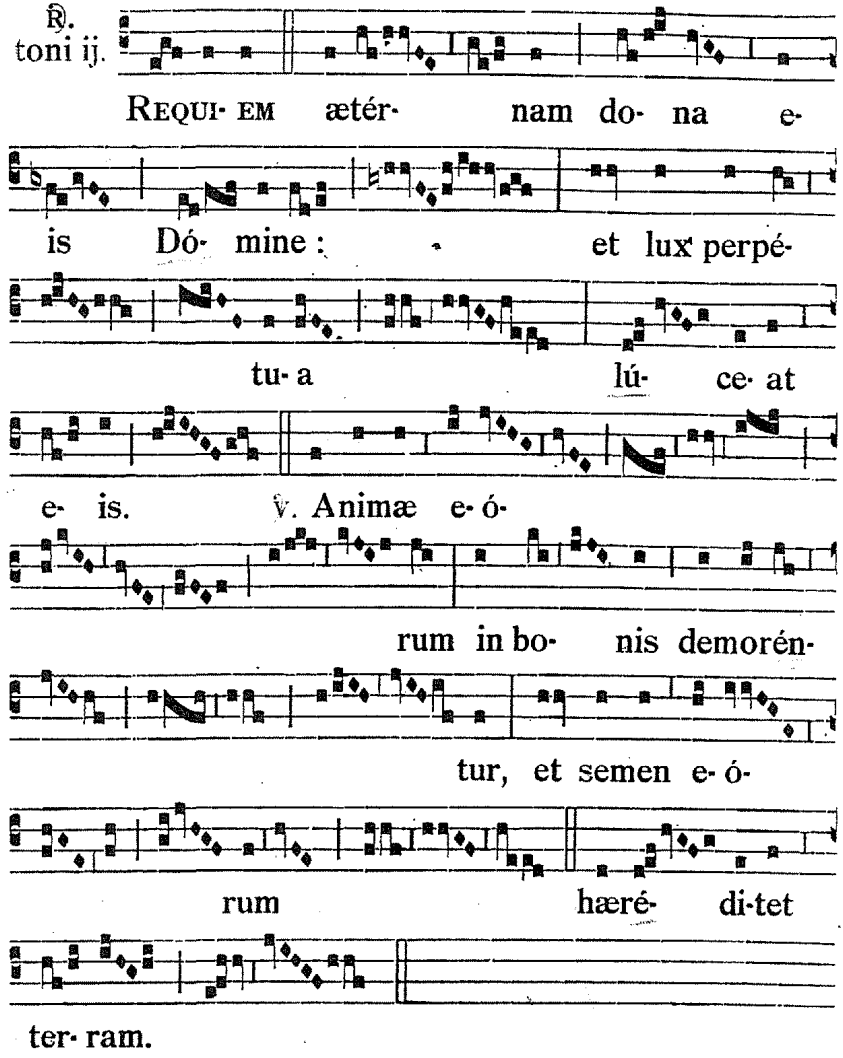


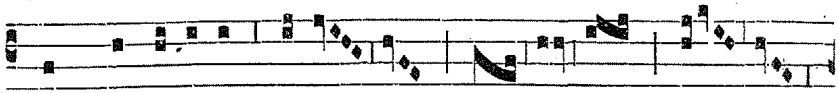
Kyri- e e- léison. ij. Kyri- e e- léi- son.

Sequens ℟. Réquiem. cum ℣. In memória. et Tractus Absólve. dicitur in die Animarum.

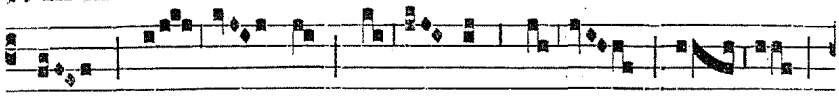
Idem ℟. cum ℣. Animæ. et idem Tractus dicitur quoties pro pluribus celebratur.

℟. toni ij.

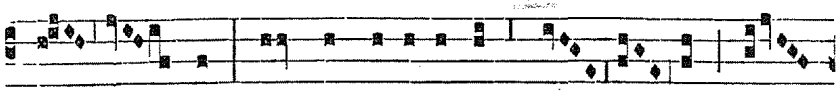




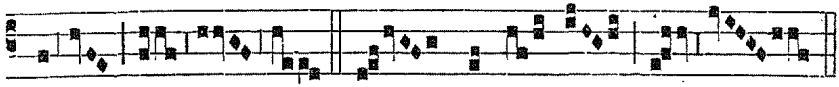
℣. In memóri- a ætér-



na e- rit ju-

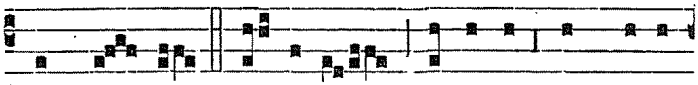


stus : ab audi-ti- óne ma-

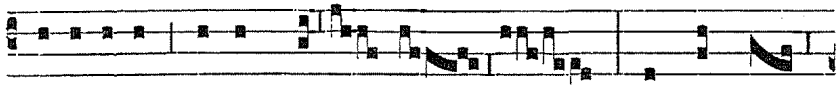


la non timé- bit.

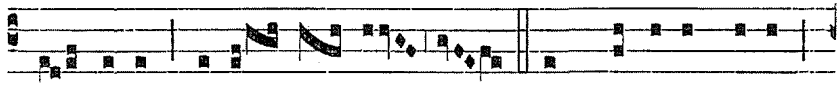
Tractus toni viij.



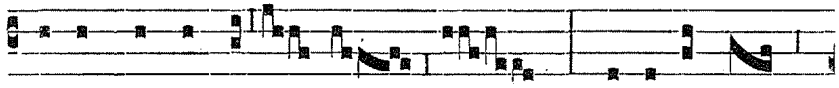
ABSOL- VE Dó-mine ánimas ómni- um



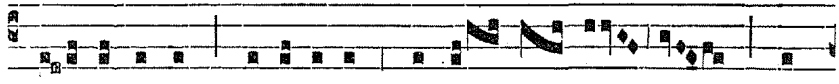
fidé-li- um de-functó- rum ab omni



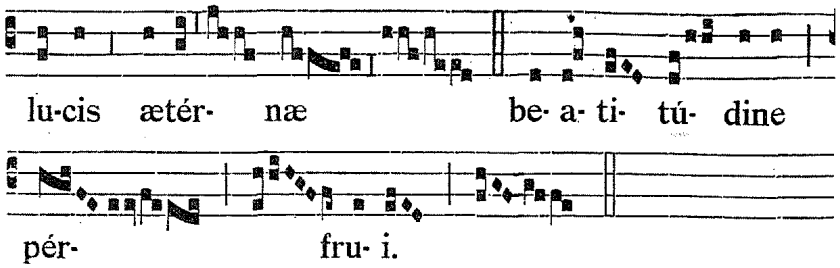
vín- cu-lo de-li- ctó- rum. ℣. Et grá-ti- a tu- a



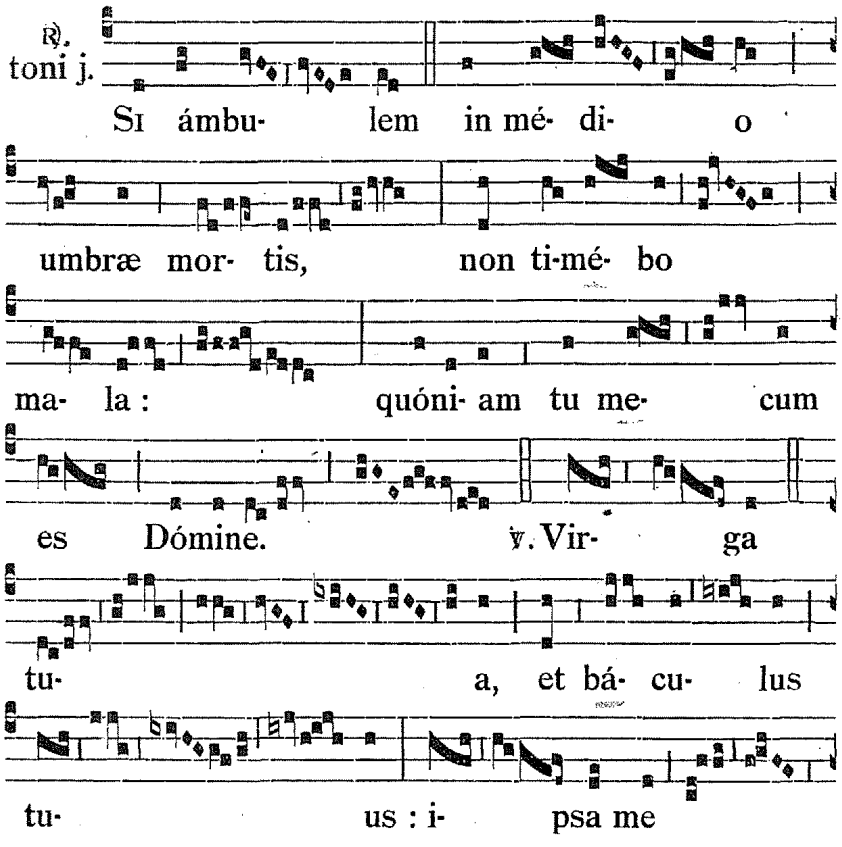
il-lis succurrén- te, me-re- ántur



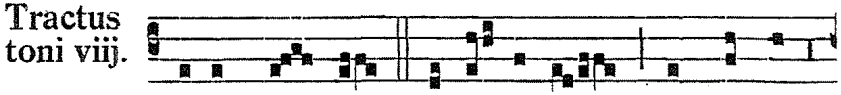
e- váde-re judí-ci- um ulti- ó- nis, et

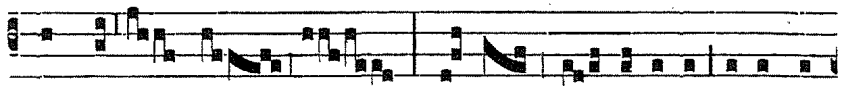


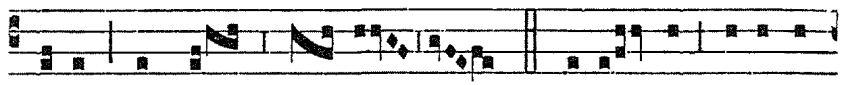
Pro alio præsenti defuncto, et quando pro aliquo specialiter celebratur :

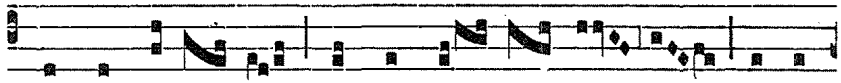


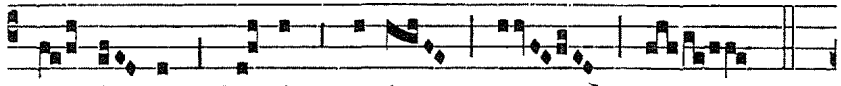
Tractus toni viij.

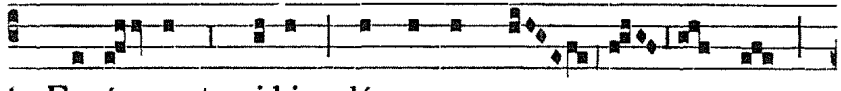


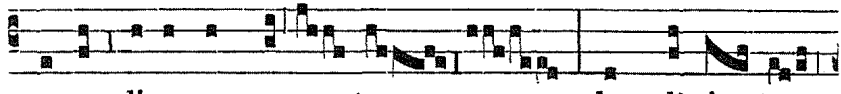


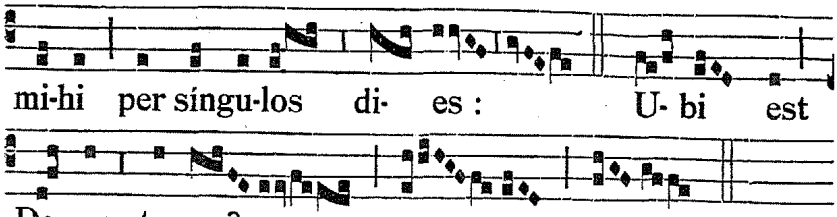






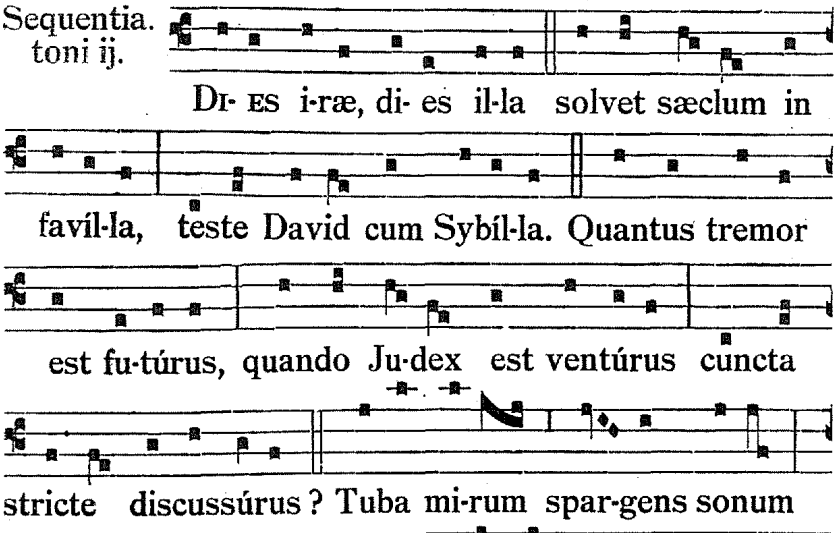




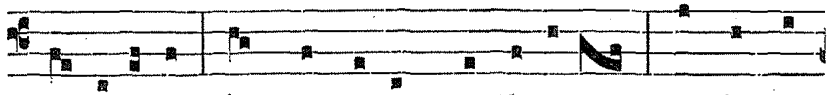


In Commemoratione Omnium Fidelium Defunctorum, in die obitus seu depositionis Defuncti, in quatuor Anniversariis Ordinis, atque in aliis quæ solemniter celebrantur, et quotiescumque in Missa una tantum dicitur Oratio, dicitur :

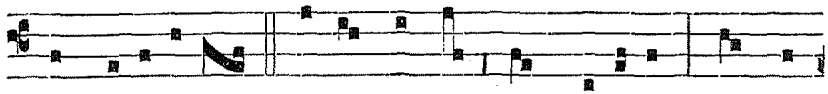
Sequentia. toni ij.



cre- a-túra, judi-cán-ti responsúra. Li-ber scriptus



pro- feré-tur, in quo to-tum conti-né-tur, unde mun-

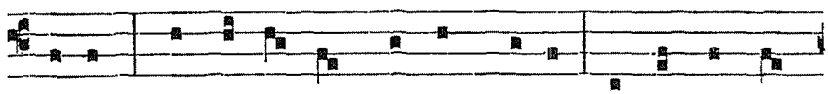


dus judi-cé-tur. Judex ergo cum sedébit, quidquid

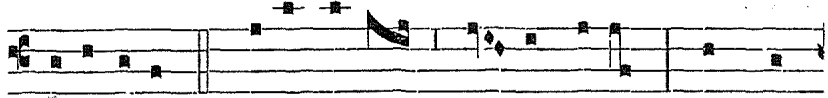
la-tet apparé-bit, nil in-últum remanébit. Quid sum

mi-ser tunc dictúrus? Quem patró-num roga-túrus,

cum vix justus sit secúrus? Rex treméndæ ma-je-



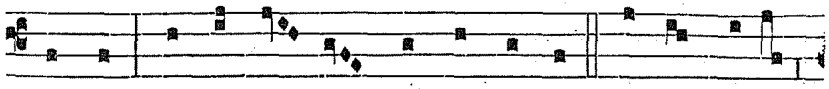
stá-tis, qui salvándos salvas gra-tis, salva me fons



pi- e-tá-tis. Recordá-re Je- su pi- e, quod sum

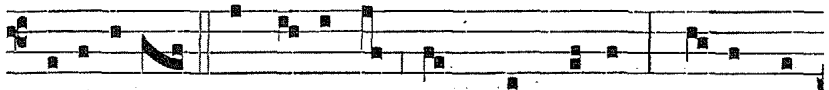
causa tu- æ vi- æ : ne me per-das il-la di- e.

Quærens me, se- dí- sti lassus : redemísti Crucem



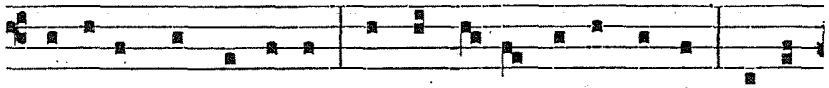
passus : tantus la- bor non sit cassus. Juste judex

ul- ti- ónis, do-num fac remissi- ónis, ante di- em



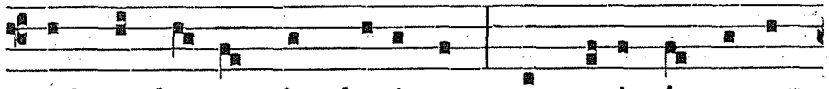
ra-ti- ónis. Ingemísco tamquam re- us : culpa ru-

bet vultus me- us : suppli-cánti parce De- us. Qui

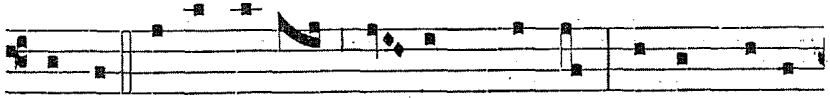


Ma-rí- am absolvísti, et latró-nem exaudísti, mi-hi

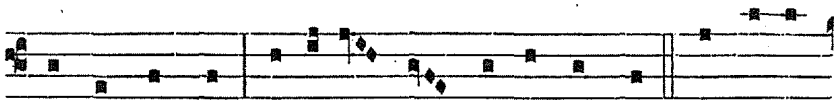
quoque spem dedísti. Preces me- æ non sunt dignæ :



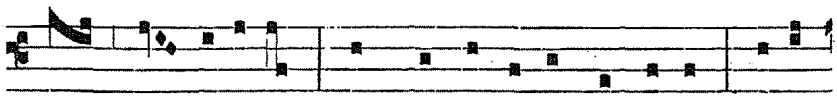
sed tu bo-nus fac benígne, ne perénni cremer-



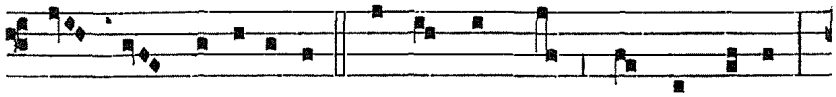
igne. Inter oves lo- cum præsta, et ab hædis



me sequéstra, stá-tu- ens in parte dextra. Confu-tá-

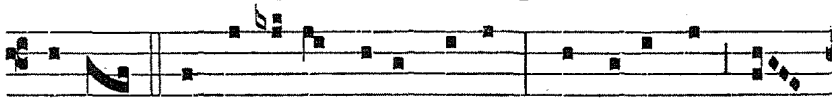


tis ma- ledíctis, flammis ácri-bus addíctis, voca



me cum benedíctis. Oro supplex, et acclí-nis,

cor contrí-tum qua-si ci-nis : ge-re curam me- i



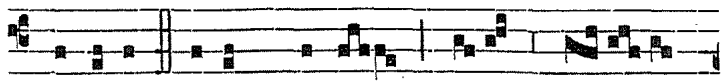
fi-nis. Lacrymósa di- es il-la, qua resúrget ex

favíl-la Judi-cándus ho-mo re- us : hu- ic ergo

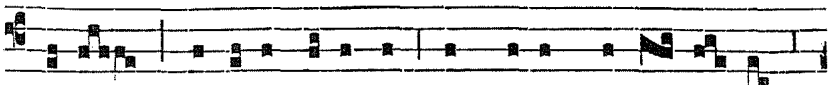
par- ce De- us. Pi- e Jesu, Dómi-ne, dona e- is

réqui- em. A-men.

Offert. toni ij.

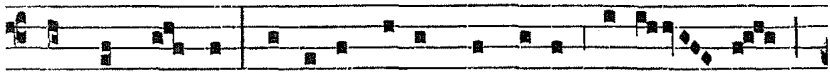


DOMINE Jesu Christe, Rex gló-

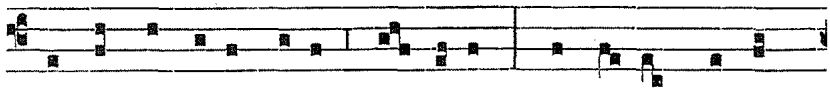


ri- æ, lí-bera ánimas ómni- um fi-dé- li- um

de- functó- rum de manu infér- ni, et de pro-

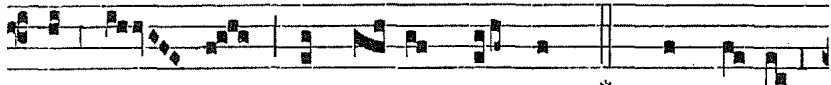


fúndo la- cu : lí-bera e- as de ore le- ó- nis,



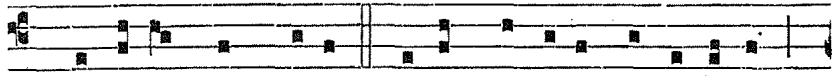
ne absórbe- at e- as tár-tarus, ne ca-dant in obs-

cú- ra : sed sígni-fer sanctus Mícha- el repræsén-



tet e- as in lu- cem sanctam: *Quam o- lim

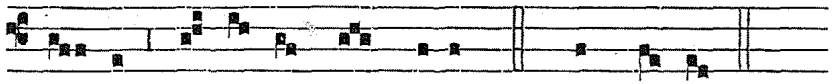
Abrahæ promi- sísti, et sé- mi- ni e- jus.



℣. Hósti- as et preces ti-bi Dómine offé-rimus :

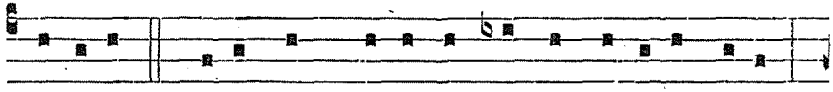
tu súsci-pe pro animábus il- lis, qua-rum hó-

di- e memó-ri- am á-gimus : fac e- as, Dómine, de

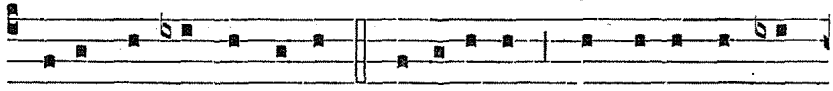


mor- te transí- re ad vi-tam. * Quam o- lim.

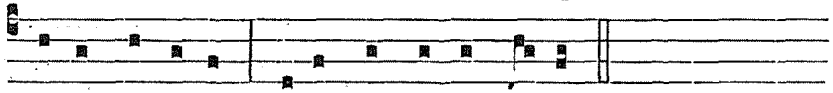
SANCTUS, Sanctus, Sanctus Dóminus De- us



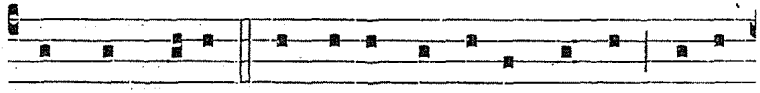
Sába- oth. Pleni sunt cæ-li et terra gló-ri- a tu- a,



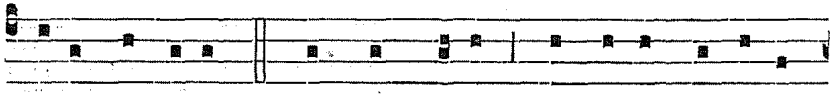
Hosánna in excélsis. Benedíctus, qui venit in nó-



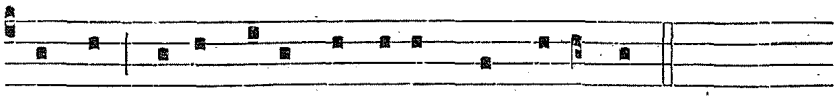
mi-ne Dómi-ni, Hosánna in excél-sis.



AGNUS De- i, qui tollis peccá-ta mundi, dona



e- is réqui- em. ij. Agnus De- i, qui tollis peccá-ta

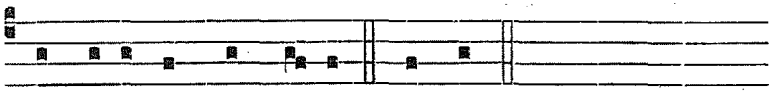


mundi, dona e- is réqui- em sempi-térnam.

Comm. toni viij.

Lux æ- térna lúce- at e- is Dómine, cum

sanctis tu- is in ætérnum : qui- a pi- us es.

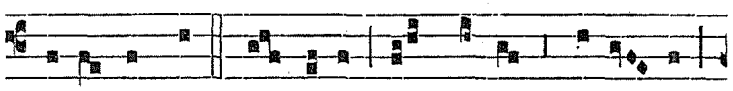


Requí- éscant in pa- ce. ℟. Amen.

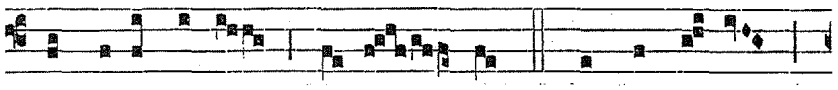
AD PROCESSIONEM

POST MISSAM PRO DEFUNCTIS.

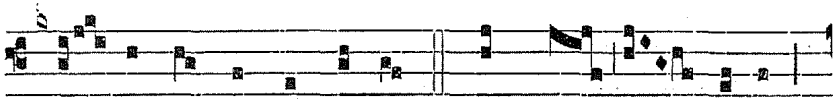
℟. ix. toni ij.



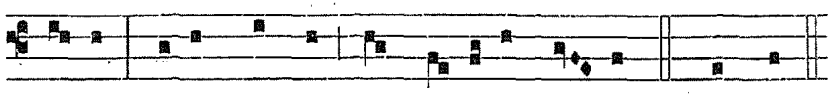
Libe-ra me Dó- mine dè morte ætér- na



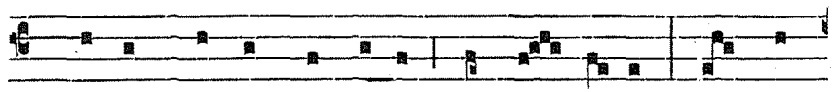
in di- e il-la tremén- da : *Quando cæ- li

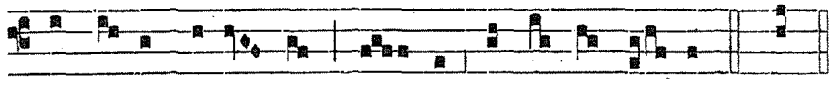


mo- véndi sunt et terra: ✠ Dum vé- ne-ris

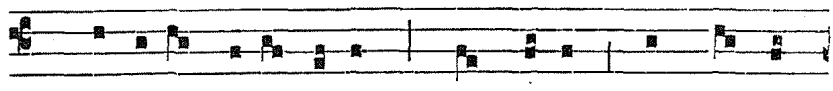


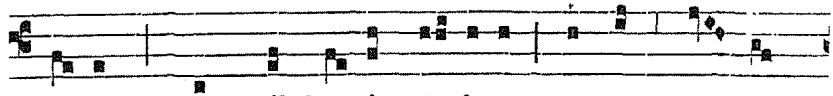
Hæc resumptio : * Quando. dicitur usque ✠ Dum véneris. exclusive, quoties erit dicenda.

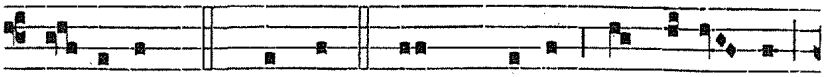




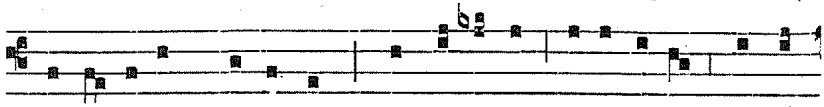
Duo sèquentes Versus adduntur in Commemor. Omnium Fidelium Defunctorum ; deinde ℣. Creátor. ut infra.



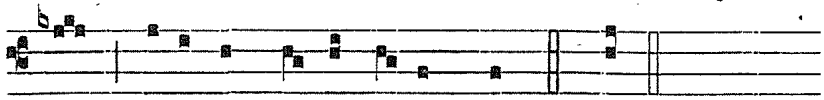




Jú- di-cem? * Quando. ℣. Nunc Christe, te pé-ti- mus,

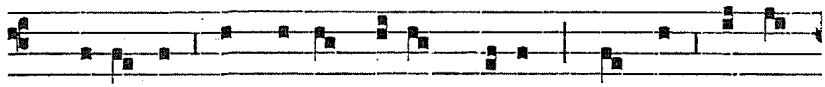


mi-se- rére, quæsumus: qui ve-nísti redímere pérdi-

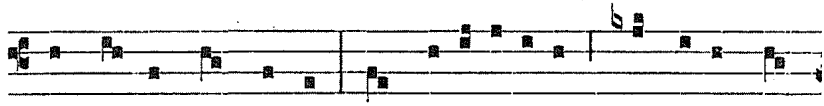


tos no-li damná- re re-démptos. ✠ Dum.

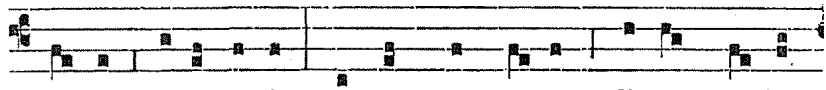
Ad Processionem per hebdomadam, cantata resumptione ✠ Dum. post ℣. Tremens. immediate dicitur :



℣. Cre- á- tor ómni- um rerum De- us, qui me de li-



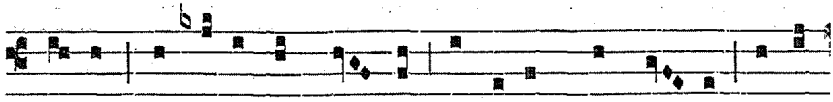
mo terræ formásti, et mi-rabí-li-ter própri- o sán-



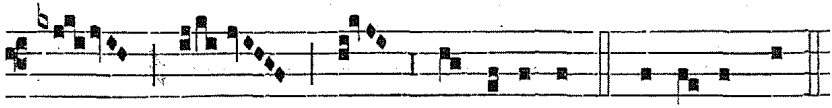
gui- ne redemísti, corpúsque me- um li-cet mo-do

putréscat de sepúlcro fá-ci- es in di- e judí-ci- i

re- susci-tá- ri : exáudi, exáudi me, ut ánimam



me- am in sinu Abra- hæ Patri- árchæ tu- i júbe-

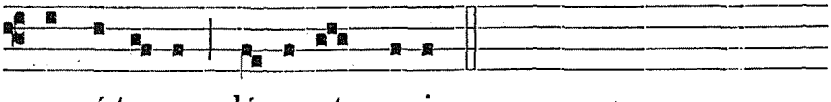


as col-locá-ri. ℟. Lí-be-ra me.

totum ex integro usque ad ℣. Dies illa. repetatur.

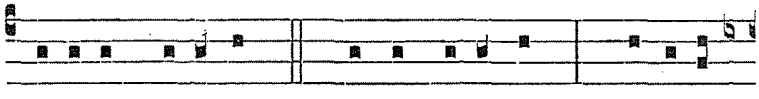
℣ In Sepultura extraneorum, et in Exequiis super sepulcra mortuorum, in eorum Anniversario, ubi consuetum est, dicitur post ℣. Tremens. et resumptionem ✠ Dum véneris. sequens ℣.

℣. Réqui- em ætérnam dona e- is, Dómi-ne : et lux

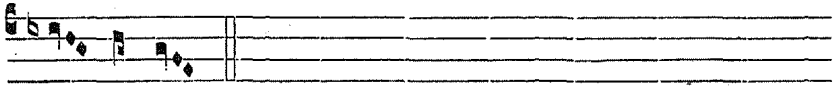


perpé-tu- a lú-ce- at e- is.

Finita repetitione Responsorii, Cantores incipiant : Kyrie eléison., et Conventus prosequatur Christe....



KYRI- E e-léison. Christe e-léison. Ky-ri- e



e- léison.

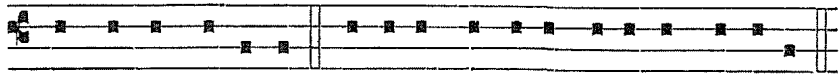
Post Kyrie eléison., Sacerdos dicat alta voce :

Pa-ter noster.

Quod et omnes dicant in silentio ; et eo finito, subjungat Sacerdos :

℣. Et ne nos indúcas in tenta-ti- ónem.

℟. Sed lí-bera nos a ma-lo.



℣. A porta ínfe-ri. ℟. Eru- e Dómine ánimas e- órum.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus ℣

Orationes vero hoc ordine dicantur :

IN COMMEMORATIONE DEFUNCTORUM :

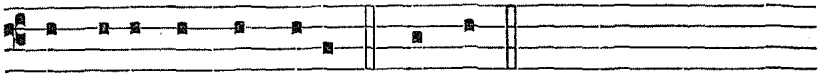
Oratio prima.

FIDELIUM Deus ómnium cónditor et redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum : ut indulgéntiam, quam semper optavérunt ℣ piis supplicatiónibus consequántur :

Oratio altera.

DEUS, cujus miseratióne ánimæ Fidélium requiéscunt : fámulis et famulábus tuis ómnibus hic et ubíque in Christo quiescéntibus da propítius véniam peccatórum ℣

ut a cunctis reátibus absolúti, tecum sine fine læténtur : Per eúmdem Christum Dóminum nostrum ℣. ℟. Amen.



Requi- éscant in pace ℣. ℟. Amen.

IN PROCESSIONE PER HEBDOMADAM :

Oratio prima.

DEUS, véniæ largítor, et humánæ salútis auctor, quæsumus cleméntiam tuam : ut nostræ Congregatiónis fratres, soróres, familiáres et benefactóres, qui ex hoc sæculo transiérunt ℣. beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas :

℣. Et si fuerit aliquod Anniversarium Ordinis, loco præcedentis Orationis, dicitur sequens Oratio :

DEUS indulgentiárum ℣. Dómine da animábus famulórum, famularúmque tuárum, quorum anniversárium depositiónis diem commemorámus ℣. refrigérii sedem, quiétis beatitúdinem et lúminis claritátem :

Oratio altera.

DEUS, cujus miseratióne ánimæ Fidélium requiéscunt : fámulis et famulábus tuis ómnibus hic et ubique in Christo quiescéntibus, da propítius véniam peccatórum ℣. ut a cunctis reátibus absolúti, tecum sine fine læténtur : Per eúmdem Christum Dóminum nostrum ℣. ℟. Amen.

Requiéscant in pace ℣. ℟. Amen.

IN SEPULTURA EXTRANEORUM ET IN EXEQUIIS SUPER SEPULCRA MORTUORUM IN EORUM ANNIVERSARIO.

Oratio prima.

Si fuerit pro Episcopo vel Sacerdote :

DEUS, qui inter apostólicos Sacerdótes, fámulum tuum Pontificáli (vel Sacerdotáli) fecísti dignitáte vigére ℣.

præsta quæsumus, ut eórum quoque perpétuo aggregétur consórtio :

Si pro viro defuncto :

INCLINA Dómine aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur : ut ánimam fámuli tui, quam de hoc sæculo migráre jussísti, in pacis ac lucis regióne constítuas ℣ et Sanctórum tuórum júbeas esse consórtem :

Si pro femina defuncta :

QUÆSUMUS Dómine, pro tua pietáte miserére ánimæ fámulæ tuæ : et a contágiis mortalitátis exútam ℣ in ætérnæ salvatiónis partem restítue.

In Anniversario pro pluribus :

DEUS indulgentiárum Dómine, da animábus famulórum tuórum, (vel famulárum tuárum), quorum (vel quarum) anniversárium depositiónis diem commemorámus ℣ refrigérii sedem, quiétis beatitúdinem et lúminis claritátem :

In Anniversario pro uno vel pro una :

DEUS indulgentiárum Dómine, da ánimæ fámuli tui, (vel fámulæ tuæ), cujus anniversárium depositiónis diem commemorámus ℣ refrigérii sedem, quiétis beatitúdinem et lúminis claritátem :

Oratio altera.

DEUS, cujus miseratióne ánimæ Fidélium requiéscunt : fámulis et famulábus tuis ómnibus hic et ubíque in Christo quiescéntibus, da propítius véniam peccatórum ℣ ut a cunctis reátibus absolúti, tecum sine fine læténtur : Per eúmdem Christum Dóminum nostrum ℣ ℟. Amen.

Requiéscant in pace ℣ ℟. Amen.

Responso Amen., Sacerdos et Ministri in Sacristiam vadant. Tunc, si Statio ista facta non fuerit in Choro, Conventu accedente ad Chorum, Cantor incipiat Ps. De profúndis., pag. 236., hoc modo :

De pro-fúndis clamávi ad te Dómine:*Dómine, ex-

áudi vocem me- am.

Et Fratres ipsum prosequantur, terminando eum per **Réquiem.**

Quod si multum distantes fuerint a Choro, loco Psalmi **De profúndis.** Cantor incipiat Psalmum **Miserére mei Deus.**, pag. 264., eodem modo.

IN COMMEMORATIONE

OMNIUM FIDELIUM DEFUNCTORUM.

AD PROCESSIONEM.

In Commemoratione Omnium Fidelium Defunctorum, in aliquibus Conventibus fiunt quatuor tantum Stationes ; et in aliquibus, qui habent plura cœmeteria, plures quam quatuor : ideo in præsenti Libello assignantur ix. Stationes cum suis Responsoriis, Evangeliis, ℣℣. et Orationibus, ut omnibus possit esse communis. Illi ergo, qui tantum quatuor Stationes faciunt, cantatis tribus primis Responsoriis cum suis Evangeliis, ℣℣. et Orationibus, aliis prætermissis, ad ultimam Stationem incipiant ℟. **Líbera me.** Qui autem plures Stationes faciunt, superaddant de prædictis Responsoriis cum suis Evangeliis, ℣℣. et Orationibus, quotquot fuerint necessaria, ita tamen, ut prædictum ℟. **Líbera me.** in ultima Statione cantetur. Qui vero plures quam novem Stationes faciunt, dicto Responsorio **Meménto mei Deus.**, repetant de

superioribus Responsoriis et Evangeliis, ℣℣. et Orationibus, quotquot necesse fuerit; et ad ultimam Stationem incipiant ℟. prædictum Líbera me Dómine.

Hora igitur Processionis, Cantoribus inchoantibus Responsorium Credo quod Redémptor. egrediatur Processio hoc ordine: Primo procedat Frater aliquis cum Aqua benedicta, quam procedendo aspergat; post eum Ceroferarii, deinde Cruciferarius, superpelliceis induti, postea reliqui Fratres junioribus præcedentibus; ultimo Prior cum Cappa serica nigra, et Diacono a dextris ejus librum Evangeliorum portante, et Subdiacono a sinistris cum libello Processionali.

Dum autem prædictum Responsorium cantatur, fiat prima Statio in loco ubi fuerit consuetum in illo Conventu. In hac autem et in aliis Stationibus ordinent se Fratres et Ministri, secundum quod notatum est in Dominica in Ramis Palmarum, pag. 20., vel secundum loci opportunitatem.

Dum prima Statio fit, Frater aliquis, cui Cantor injunxerit, pulpitum, in quo cantanda sunt Evangelia, mappa coopertum, cum pulvinari collocet in medio Processionis, per eumdem Fratrem ad alias etiam Stationes deferendum, et taliter collocandum, ut Diaconus, in eo cantans Evangelium, habeat vultum versum ad Aquilonem: nisi forte cantandum esset in Capitulo, quod esset situm ad Austrum; quia tunc debet habere vultum versum ad Crucifixum Capituli.

Observandum etiam est quod Evangelia et Orationes ordinate dicantur, sicut sunt assignata, hoc excepto, quod si secunda Statio non fiat in cœmeterio ubi corpora Fratrum nostri Ordinis sunt sepulta, tam Evangelium Dixit Martha ad Jesum., quam Oratio Satisfáciat. tunc non dicantur; sed ad ipsum locum, ubi Fratrum corpora requiescunt, dicenda reserventur, et in ipsa secunda Statione aliquod de sequentibus Evangeliis cum sua Oratione dicatur loco prædicti Evangelii et Orationis.

Ad primam Stationem.

℟. j. Credo quod Redémptor., ut supra, pag. 245.

Finito ℟. duo Fratres, quibus Cantor innuerit, in medio Processionis cantent Versum : quod et in aliis ℟℟. observetur.

Dum præmictus ℣. cantatur, Diaconus Benedictionem non petat ad Evangelium legendum, sicut nec petitur in Missis pro Defunctis, sed absque Benedictione accedat ad pulpitum ibidem ad hoc præparatum ; et finita resumptione post Versum, stante Subdiacono post eum, præmisso **Dóminus vobíscum.** et **Sequéntia sancti Evangélii.** (quod etiam fiat in sequentibus Evangeliis), cantet Evangelium sequens :

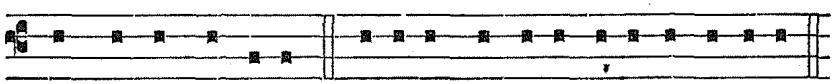
℣. **Dóminus vobíscum.**
℟. **Et cum spíritu tuo.**

Sequéntia sancti Evangélii : secúndum Joánnem. Cap. 6.

℟. Glória tibi Dómine.

In illo témpore : Dixit Jesus turbis Judæórum. Amen, amen dico vobis : nisi manducavéritis carnem Fílii hóminis et bibéritis ejus sánguinem, non habébitis vitam in vobis. Qui mandúcat meam carnem, et bibit meum sánguinem : habet vitam ætérnam. Et ego resuscitábo eum ; in novíssimo die.

Finito Evangelio, Diaconus et Subdiaconus ad loca sua revertantur ; et Ceroferarii, Cantore eis deferente, dicant :



℣. A porta ínfe-ri. ℟. Eru- e Dómine ánimas e- órum.

Et Prior, absque Dóminus vobíscum., præmisso Orémus., dicat Orationem :

Orémus ℣.

DEUS, véniæ largítor et humánæ salútis auctor, quæsumus cleméntiam tuam : ut nostræ Congregatiónis fratres, soróres, familiáres et benefactóres, qui ex hoc sæculo transiérunt ℣ beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas : Per Christum... ℟. Amen.

Modus hujus Stationis per omnia servetur in omnibus sequentibus Stationibus, usque ad ultimam Stationem exclusive, tam de Responsoriis, Versiculis et Evangeliis, quam de Orationibus dicendis.

Ad secundam Stationem.

Finita Oratione, Cantores incipiant Responsorium Qui Lázarum., ut supra pag. 247. et procedatur ad secundam Stationem. Si ibi sit sepultura Fratrum, fiat ut dictum est supra, pag.293. ín fine.

℣. Dóminus vobíscum.

Sequéntia sancti Evangélii : secúndum Joánnem. Cap. II.

IN illo témpore : Dixit Martha ad Jesum. Dómine, si fuísses hic : frater meus non fuísset mórtuus. Sed et nunc scio : quia quæcúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus. Resúrget frater tuus. Dicit ei Martha. Scio : quia resúrget in resurrectióne, in novíssimo die. Dicit ei Jesus. Ego sum resurréctio, et vita. Qui credit in me : étiam si mórtuus fúerit, vivet. Et omnis qui vivit, et credit in me : non moriétur in ætérnum. Credis hoc? Ait illi. Utique, Dómine. Ego crédidi, quia tu es Christus Fílius Dei vivi; qui in hunc mundum venísti.

℣. In memória ætérna erunt justi ℣

℟. Ab auditióne mala non timébunt ℣

Orémus ℣.

SATISFACIAT tibi, Dómine Deus noster, pro animábus famulórum famularúmque tuárum Fratrum et Soró-

rum nostrárum, sanctæ Dei Genitrícis sempérque Vírginis Maríæ, et beáti Domínici confessóris tui Patris nostri, et beatórum Petri, Joánnis, Pii, Antoníni, Thomæ, Vincéntii, Hyacínthi, Raymúndi, Ludovíci, Catharínæ, Rosæ, Agnétis et Catharínæ omniúmque Sanctórum tuórum orátio, et præséntis famíliæ tuæ húmilis et devóta supplicátio ℣ ut peccatórum ómnium véniam, quam precámur, obtíneant: nec eas patiáris cruciári gehennálibus flammis ℣ quas Fílii tui Dómini nostri Jesu Christi pretióso sánguine redemísti: Qui tecum vivit et regnat per ómnia sæcula sæculórum ℣ ℟. Amen.

Ad tertiam Stationem.

℟. iij. Dómine, quando., ut supra, pag. 248.

℣. Dóminus vobíscum.

Sequéntia sancti Evangélii: secúndum Joánnem. Cap. 6.

In illo témpore: Dixit Jesus turbis Judæórum. Caro mea vere est cibus: et sanguis meus vere est potus. Qui mandúcat meam carnem et bibit meum sánguinem, in me manet: et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui mandúcat me, et ipse vivet propter me. Hic est panis: qui de cælo descéndit. Non sicut manducavérunt patres vestri manna: et mórtui sunt. Qui mandúcat hunc panem; vivet in ætérnum.

℣. Ne tradas béstiis ánimas confiténtes tibi ℣

℟. Et ánimas páuperum tuórum ne obliviscáris in finem ℣

Orémus ℣

Deus, qui nos patrem et matrem honoráre præcepísti ℣ miserére cleménter animábus paréntum nostrórum: eorúmque peccáta dimítte ℣ nosque eos in ætérnæ claritátis gáudio fac vidére: Per Christum... ℟. Amen.

Ad quartam Stationem.

℟. iv. Heu mihi Dómine., ut supra, pag. 253.

℣. Dóminus vobíscum.

Sequéntia sancti Evangélii : secúndum Joánnem. Cap. 5.

In illo témpore : Dixit Jesus turbis Judæórum. Amen, amen dico vobis : quia venit hora, et nunc est, quando mórtui áudient vocem Fílii Dei, et qui audíerint, vivent. Sicut enim Pater habet vitam in semetípso : sic dedit et Fílio habére vitam in semetípso. Et potestátem dedit ei judícium fácere : quia Fílius hóminis est. Nolíte mirári hoc : quia venit hora in qua omnes, qui in monuméntis sunt, áudient vocem Fílii Dei. Et procédent, qui bona fecérunt : in resurrectiónem vitæ. Qui vero mala egérunt ; in resurrectiónem judícii.

℣. A porta ínferi ℟

℟. Erue Dómine ánimas eórum ℟

Orémus ℟

Omnipotens sempitérne Deus, cui nunquam sine spe misericórdiæ supplicátur ℟ propitiáre animábus famulórum famularúmque tuárum : ut qui de hac vita in tui nóminis confessióne decessérunt ℟ Sanctórum tuórum número fácias aggregári : Per Christum Dóminum nostrum ℟ ℟. Amen.

Ad quintam Stationem.

℟. v. Ne recordéris., ut supra, pag. 254.

℣. Dóminus vobíscum.

Sequéntia sancti Evangélii : secúndum Matthæum. Cap. 9.

In illo témpore : Loquénte Jesu ad turbas : ecce princeps unus accéssit, et adorábat eum, dicens. Dómine, fília mea modo defúncta est : sed veni, impóne manum tuam super eam, et vivet. Et surgens Jesus, sequebátur eum : et discípuli ejus. Et ecce múlier, quæ sánguinis fluxum patiebátur duódecim annis, accéssit retro : et tétigit fímbriam vestiménti ejus. Dicébat enim intra se. Si tetígero tantum vestiméntum ejus : salva ero. At Jesus convérsus, et videns eam : dixit. Confide fília : fides tua te salvam fecit. Et salva facta est múlier : ex illa hora. Et cum venísset Jesus in domum príncipis, et vi-

dísset tibícines et turbam tumultuántem : dicébat. Recédite. Non est enim mórtua puélla : sed dormit. Et deridébant eum. Et cum ejécta esset turba : intrávit, et ténuit manum ejus. Et surréxit puélla. Et éxiit fama hæc ; in univérsam terram illam.

℣. In memória ætérna erunt justi ℟

℟. Ab auditióne mala non timébunt ℟

Orémus. ℟

ANIMABUS, quæsumus Dómine, famulórum famularúmque tuárum, orátio proficiat supplicántium : ut eas et a peccátis ómnibus éxuas ℟ et tuæ redemptiónis fácias esse partícipes : Qui vivis et regnas per ómnia, etc.

℟. Amen.

Ad Sextam Stationem.

℟. v℣. Dómine, secúndum., ut supra, pag. 255.

℣. Dóminus vobíscum.

Sequéntia sancti Evangélii : secúndum Lucam. Cap. 7.

IN illo témpore : Ibat Jesus in civitátem, quæ vocátur Naim : et ibant cum illo discípuli ejus et turba copiósa. Cum autem appropinquáret portæ civitátis : ecce defúnctus efferebátur fílius únicus matris suæ. Et hæc vídua erat : et turba civitátis multa cum illa. Quam cum vidísset Dóminus : misericórdia motus super eam, dixit illi. Noli flere. Et accéssit : et tétigit lóculum. Hi autem, qui portábant : stetérunt. Et ait. Adoléscens : tibi dico, Surge. Et resédit qui erat mórtuus : et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor : et magnificábant Deum, dicéntes. Quia Prophéta magnus surréxit in nobis : et quia Deus ; visitávit plebem suam.

℣. Ne tradas béstiis ánimas confiténtes tibi ℟

℟. Et ánimas páuperum tuórum ne obliviscáris in finem ℟

Orémus ℟

PRÆSTA, quæsumus, omnípotens Deus : ut ánimas famulórum famularúmque tuárum, ab Angelis lucis

suscéptas ℣ in præparáta habitácula dedúci fácias Beatórum : Per Christum Dóminum nostrum ℣ ℟. Amen.

Ad septimam Stationem.

℟. vij. Peccántem me, ut supra, pag. 261.
℣. Dóminus vobíscum.

Sequéntia sancti Evangélii : secúndum Joánnem. Cap. 6.

IN illo témpore : Dixit Jesus turbis Judæórum. Omne, quod dat mihi Pater, ad me véniet : et eum, qui venit ad me, non ejíciam foras. Quia descéndi de cælo, non ut fáciam voluntátem meam : sed voluntátem ejus qui misit me. Hæc est autem volúntas ejus qui misit me, Patris : ut omne, quod dedit mihi, non perdam ex eo, sed resúscitem illud in novíssimo die. Hæc est autem volúntas Patris mei, qui misit me : ut omnis, qui videt Fílium et credit in eum, hábeat vitam ætérnam. Et ego resuscitábo eum ; in novíssimo die.

℣. A porta inferi ℣
℟. Erue Dómine ánimas eórum ℣

Orémus ℣

ABSOLVE, Dómine, ánimas famulórum, famularúmque tuárum, ab omni vínculo delictórum ℣ ut in resurrectiónis glória inter Sanctos et Eléctos tuos resuscitáti respírent : Per Christum Dóminum nostrum ℣ ℟. Amen.

Ad octavam Stationem.

℟. viij. Meménto mei., ut supra, pag. 262.
℣. Dóminus vobíscum.

Sequéntia sancti Evangélii : secúndum Joánnem. Cap. 6.

IN illo témpore : Dixit Jesus turbis Judæórum. Amen, amen dico vobis : Qui credit in me, habet vitam ætérnam. Ego sum panis vitæ. Patres vestri manducavérunt manna in desérto : et mórtui sunt. Hic est panis de cælo descéndens : ut si quis ex ipso manducáverit, non moriátur. Ego sum panis vivus : qui de cælo descéndi. Si

quis manducáverit ex hoc pane : vivet in ætérnum. Et panis, quem ego dabo : caro mea est ; pro mundi vita.

℣. In memória ætérna erunt justi ℟

℟. Ab auditióne mala non timébunt ℟

Orémus ℟

DEUS, fidélium lumen animárum, adésto supplicatiónibus nostris : et da fámulis et famulábus tuis, quorum córpora hic et ubíque in Christo requiéscunt ℟ refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem : Per eúmdem Christum Dóminum nostrum ℟ ℟. Amen.

Finita Oratione, si superfuerint plures Stationes, repetantur de præmissis Responsoriis, Evangeliis, Versiculis et Orationibus, prout fuerit necesse.

Ad ultimam Stationem.

Cantores incipiant ℟. Líbera me. cum omnibus ℣℣. ut supra, pag. 285. Et procedatur ad ultimam Stationem, vel ad Chorum, prout Prælatus ordinaverit.

Finita repetitione Responsorii dicatur Kyrie, etc. Pater noster ℟ etc. Orémus ℟ etc. eodem modo ac pag. 289. notatum est.

DE PROCESSIONE

POST MISSAM SOLEMNEM PRO DEFUNCTIS

SINGULIS SEPTIMANIS FACIENDA.

Singulis septimanis per totum annum, quando in Conventu celebrantur Vigiliæ pro Defunctis (quæ nunquam, nisi in hebdomada Paschæ et Pentecostes intermittendæ sunt), providendum est ut eadem, vel sequenti die (minus solemni) cantetur solemnis Missa pro defunctis, et ut post Missam fiat Processio per Claustrum mortuorum, aut saltem per Ecclesiam, cum Responsoriis, aut Responsorio, ℣℣. et Orationibus opportunis. Ad

quam Processionem debet Sacrista pulsare Campanulam ante finem Missæ, ut Fratres, qui extra chorum sunt, omnes conveniant, et ea, quæ sunt congrua, præparare possint.

Si Missa **Réquiem ætérnam.** ob continuatas festivitates, vel dies habentes Missas proprias (quæ non debent ullo pacto dimitti, sicut sunt dies Quadragesimæ et Vigiliarum), celebrari non possit, tunc in Missa ordinaria supradictæ diei (quæ ipsis defunctis nihilominus applicetur), dicatur Oratio pro vivis et defunctis **Omnípotens sempitérne Deus, qui vivórum,** etc. et post Missam Processio nullatenus dimittatur. Et in hoc gravatur conscientia Prælatorum, eo quod ita in Capitulo generali Salmanticensi auctoritate Apostolica determinatum est.

Hæc in Ordinario impresso et correcto Romæ per Reverendiss. P. Fr. Vincentium Justinianum, Magistrum Generalem Ordinis. Et nota quod in præfato Capitulo Salmanticensi additur ad hæc : Qui (scilicet Prælati) curent, ut tali die et hora prædicta fiant, quibus omnes possint melius interesse. Ad quæ omnes et singuli teneantur, etiam Magistri et actuales Lectores, non obstantibus dispensationibus suis.

Præfata lex tam pia, tamque laudabilis, jam diu in toto Ordine est in consuetudine ; atque modo et ordine sequenti celebratur, videlicet :

Servantur ab Hebdomadario, Ministris et Fratribus omnes ritus supra præscripti ad Processionem in die Animarum, pag. 292, exceptis iis qui ad Evangelia pertinent, et fiunt quatuor Stationes tantum.

In prima parte Claustri fit prima Statio, et cantatur ℟. **Credo quod Redémptor.**, ut supra, pag. 245.

Pater noster ℣

℣. **A porta ínferi** ℣

Oratio. **Deus véniæ largítor.**, pag. 295.

In tertia parte Claustri fit secunda Statio, et cantatur ℟. **Qui Lázarum.**, pag. 247.

Pater noster ꝛc

℣. Credo vidére bona Dómini ꝛc

℟. In terra vivéntium ꝛc

Oratio. Deus qui nos patrem, pag. 296.

In quarta parte Claustri fit tertia Statio, et cantatur ℟. Meménto mei., pag. 262.

Pater noster ꝛc

℣. In memória ætérna, erunt justi ꝛc

℟. Ab auditióne mala non timébunt ꝛc

Oratio. Deus cujus miseratióne., pag. 290.

In Ecclesia, vel in Choro, aut in majori Capella, secundum dispositionem domus, fit Statio quarta, et cantatur ℟. Líbera me Dómine., pag. 285., vel Nerecordéris., pag. 254. Deinde Kyrie eléison... Pater noster, ut supra, pag. 289. et seq.

℣. Ne tradas béstiis ánimas confiténtes tibi ꝛc

℟. Et ánimas páuperum tuórum ne obliviscáris in finem ꝛc

Oratio. Fidélium Deus., pag. 289.

¶ Ubi autem cantatur unum tantum ℟. fit Statio in Ecclesia, et cantatur ℟. Líbera. cum Versibus et resumptionibus et Orationibus, pag. 285. notatis.

DE EXSEQUIIS

FACIENDIS POST MISSAM CONVENTUALEM,

SUPRA SEPULCRA DEFUNCTORUM,

IN EORUM ANNIVERSARIO, VEL IN DIE VII. AUT XXX. AB EORUM DEPOSITIONE.

Cum faciendæ sunt exsequiæ supra sepulcrum aliquod Defuncti post Missam conventualem, Sacrista tumulum Defuncti panno aliquo cooperiat, et duos cereos, unum ad caput et alium ad pedes, accendat. Et post elevatio-

nem Corporis Christi Missæ conventualis, faciat signum cum Campana Capituli, ut possint Fratres convenire ad exsequias faciendas. Quo facto, Crucem et Aquam benedictam et Cappam, seu Pluviale nigrum, ad Altare majus deferat.

Finita Missa, Cantore, ex cujus latere est Hebdomadarius, incipiente ℟. **Libera me.**, pag. 285. Subdiaconus, accepta Cruce de loco suo, procedat ad tumulum præparatum; quem Conventus, junioribus præcedentibus sequatur, et in ultimo Hebdomadarius cum Pluviali, et Diaconus a dextris ejus cum Libello processionali, et altero Acolythorum cum Aqua benedicta a sinistris.

Cum autem ad tumulum pervenerint, Subdiaconus cum Cruce collocet se ad caput sepulcri, et ceteri Fratres ordinent se secundum loci dispositionem. Hebdomadarius autem stet post Crucem cum Ministris.

Completo Responsorio, Cantor incipiat ℣. **Dies illa.**, et Conventus prosequatur; et finita resumptione, incipiet ℣. **Tremens.**, postea, si ibi consuetum est, incipiat ℣. **Réquiem.** Et finita resumptione, si multæ personæ et nobiles ibidem fuerint, poterit cantari a Cantoribus ℣. **Creátor.** Alioquin cantata resumptione **Dum véneris.** post ℣. **Tremens.**, vel **Réquiem.**, dicat Cantor **Kyrie eléison.** Quo dicto Hebdomadarius aspergens tumulum Aqua benedicta et thurificans dicat alta voce **Pater noster** ℟ Quo in silentio dicto omnia perficiantur, sicuti pag. 289. et seq. notata sunt.

APPENDIX.

PROCESSIONES VARIÆ IN ORDINE FIERI SOLITÆ.

DE PROCESSIONE SANCTISSIMI ROSARII

DOMINICA PRIMA MENSIS.

Qualibet Dominica prima mensis post Vesperas faciunt Fratres nostri in propriis Ecclesiis Processionem Sanctissimi Rosarii, tamquam peculiare hujus Ordinis patrimonium sibi a B. P. N. Dominico relictum, et fit cum magna populi frequentia. Quapropter Acolythi, dum in Vesperis cantatur Canticum **Magnificat.**, a Choro discedant (vel prius, si fiat incensatio Altaris) una cum Hebdomadario, vel alio Sacerdote, cui Cantor injunxerit, qui Superpelliceo, Stola, Pluviali albi coloris indutus, e Sacristia discedat, procedens ad Altare majus in Ecclesia, teneatque manibus Reliquias in Processione deferendas: quem præcedant Acolythi cum Cruciferario, pariter induti superpelliceo, illi cum cereis accensis, iste cum Cruce, in medio illorum.

Absolutis Vesperis, Cantor incipiat Hymnum Ave **maris stella.** (vel quid aliud simile), ad cujus primam strophen stent omnes Fratres genuflexi; deinde processionaliter e Choro egrediantur ad Altare Sanctissimi Rosarii, bini et bini, præcedentibus Acolythis, et post omnes Fratres Sacerdos cum Reliquia.

Cum pervenerint ad Altare, inclinent profunde, et deposita Reliquia super Altare, Sacerdos in primo gradu genuflectat, Acolythis hinc inde, versis ad se vultibus, pariter genuflexis ante imaginem B. Virginis.

Tunc Cantores incipiant Litanias B. Virginis, ut supra

pag. 91., vel aliquam Antiphonam B. M. Virginis, Choro respondente, et omnibus processionaliter incedentibus per Ecclesiam, aut extra, juxta locorum consuetudinem. Cum autem ad Altare reversi fuerint, absolutis Litaniis, dicatur ab Acolythis, addendo Temp. Pasch. Allelúia.

℣. Regína Sacratíssimi Rosárii, ora pro nobis ℟

℟. Ut digni efficiámur promissiónibus Christi ℟

Sacerdos subjungat :

Orémus ℟

DEUS, cujus Unigénitus per vitam, mortem et resurrectiónem suam nobis salútis ætérnæ prǽmia comparávit : concéde, quæsumus, ut hæc mystéria Sanctíssimo Rosário beátæ Maríæ Vírginis recoléntes ℟ et imitémur quod cóntinent, et quod promíttunt, assequámur : Per eúmdem Christum Dóminum nostrum ℟ ℟. Amen.

Deinde Sacerdos populum cum Reliquia benedicat, redeatque cum Ministris in Sacristiam, ut se sacris vestibus exuat, comitantibus, ut prius, officialibus confraternitatis cum cereis accensis, cantando aliquem Hymnum B. M. V.

In pluribus Conventibus consuevit deferri imago Virginis gloriosæ; et tunc pariter procedendum erit cum luminibus. Et si Processio extra Ecclesiam per civitatem fiat, erunt læta cantica ad Virginis laudem spectantia cantanda, cum tubarum clangore, et aliorum instrumentorum melodia.

Ubi vero alio tempore vel alio modo consuevit hæc Processio fieri, servetur approbata consuetudo.

DE PROCESSIONE SANCTISSIMI NOMINIS DEI.

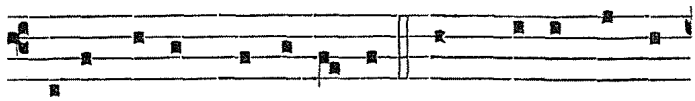
DOMINICA SECUNDA MENSIS.

In qualibet secunda Dominica mensis, ad laudem et gloriam SS. Nominis Jesu, fit in Ecclesiis nostris, post

Vesperas, Processio præfati Nominis Dei, in qua a Sacerdote, cum pluviali albi coloris incedente, Reliquia defertur ad Altare hujus SS. Nominis Jesu.

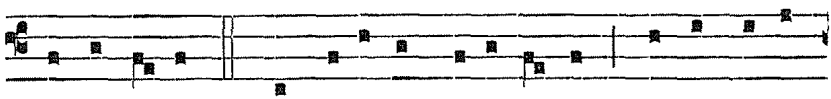
Solet etiam per Ecclesiam circumferri Imago Pueri Jesu, pariter cum luminibus, ut dictum est de Imagine B. V. Sanctissimi Rosarii. Tunc temporis cantantur in ejus laudem Hymni et Psalmi, præcipue Hymni sequentes :

Hymnus ij. toni.



JESU dulcis memó-ri- a, Dans ve-ra cordi

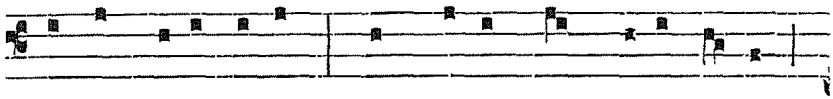
gáudi- a, Sed super mel et ómni- a E-jus dulcis



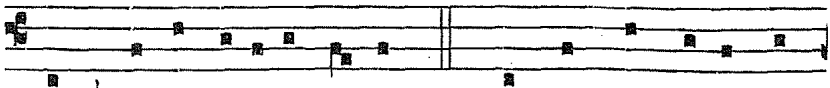
præsénti- a. 2. NIL cáni-tur su- ávi- us, Nil audí-tur

jucúndi- us, Nil cogi-tá- tur dúlci- us Quam Jesus

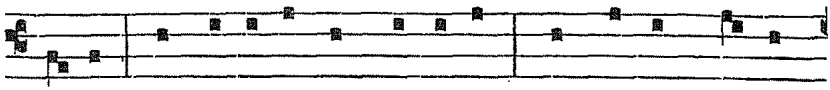
De- i Fí-li- us. 3. JESU, spes pœni-ténti- bus, Quam pi-



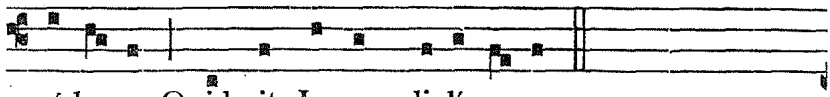
us es pe-ténti-bus, Quam bonus te quæréntibus,



Sed quid inveni- énti- bus ! 4. Nec lingua va-let dí-

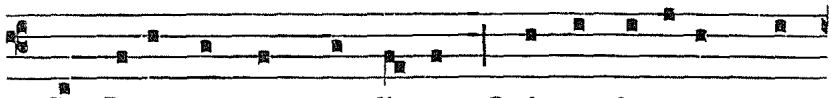


cé- re, Nec lítte-ra expríme-re : Expértus pot- est

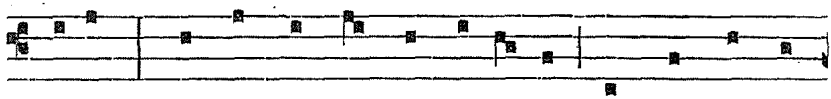


créde- re Quid sit Je-sum di- lí-ge- re.

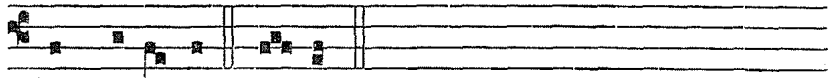
℣ Si Hymnus ultra prosequendus non fuerit, hac Stropha Sis Jesu. terminetur ; secus, ea omissa, dicatur Jesu Rex admirábilis.



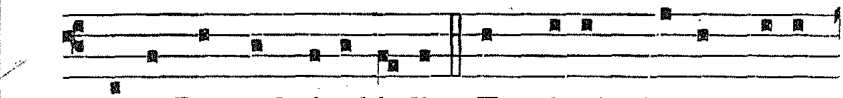
5. Sis Jesu nostrum gáudi- um, Qui es fu-túrus præ-



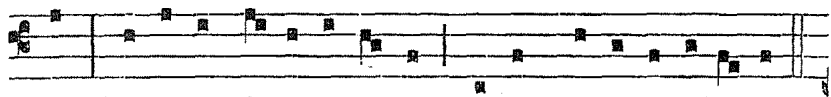
mi- um : Sit nostra in te gló-ri- a Per cuncta sem-



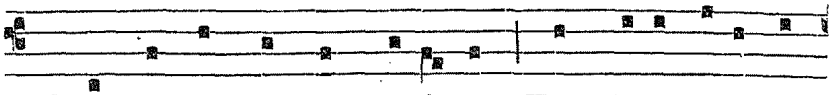
per sæcu- la. Amen.



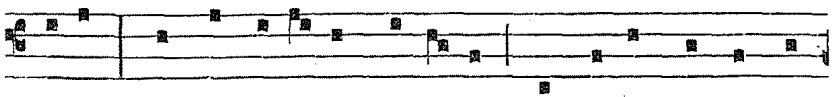
Jesu Rex admi-rábi- lis, Et tri- umphá-tor nóbi-



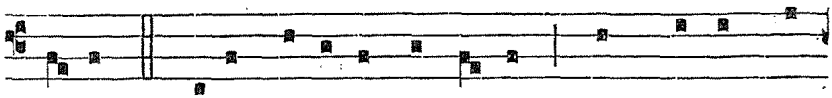
lis, Dulcédo in- effá-bi- lis, To-tus de-si-de-rábi- lis :



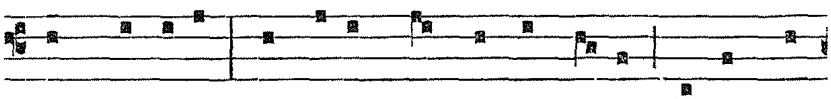
2. QUANDO cor nostrum ví-si- tas, Tunc lucet e- i vé-



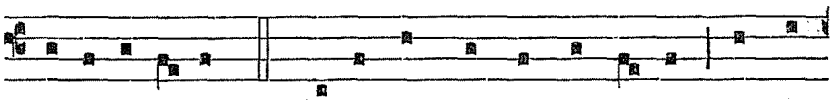
ri-tas, Mundi vi-léscit váni- tas, Et intus fervet cá-



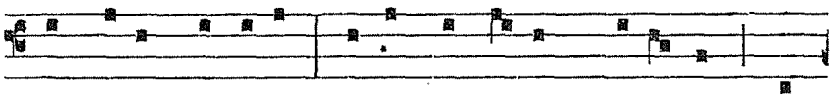
ri- tas. 3. JESU dulcédo córdi- um, Fons vi-vus, lu-



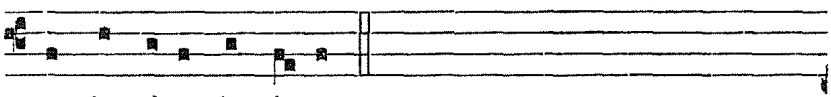
men ménti- um, Excédens omne gáudi- um Et omne



de-si-dé-ri- um. 4. JESUM omnes agnósci- te, Amó-

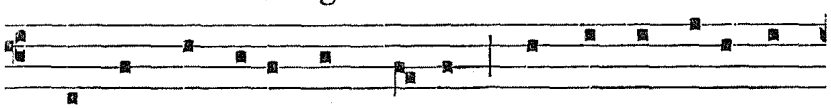


rem e-jus pósci-te : Jesum ardénter quæri- te, Quæ-

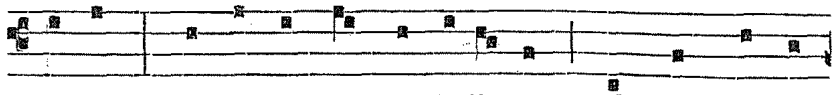


réndo inardésci- te.

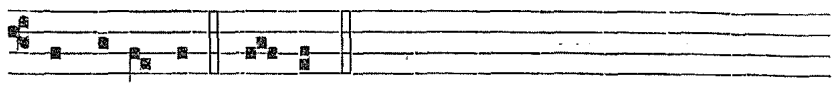
¶ Si Hymnus ultra prosequendus non fuerit, hac Stropha Te nostra Jesu. terminetur ; secus, ea omissa, dicatur Jesu decus angélicum...



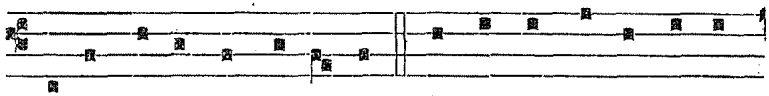
5. TE nostra Jesu vox so-net, Nostri te mores éx-



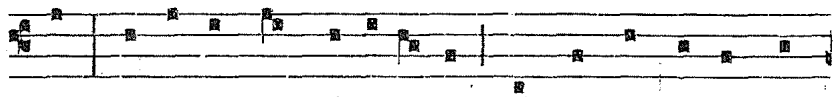
primant, Te corda nostra dí-li-gant, Et nunc et in



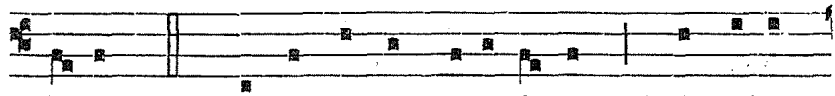
perpé-tu- um. Amen.



Jesu de-cus angé-li- cum, In aure dulce cánti-



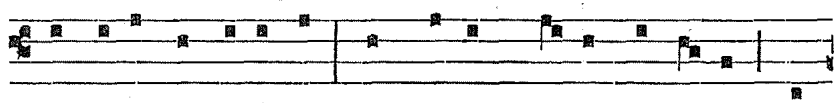
cum, In o-re mel mi-rí- fi- cum, In corde nectar cæ-



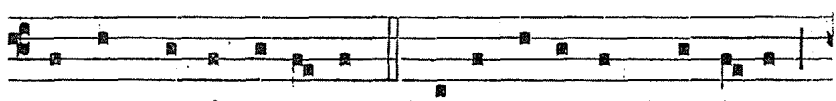
li- cum. 2. Qui te gustant esú-ri- unt, Qui bi-bunt

adhuc sí-ti- unt: De-si-de-rá- re nésci- unt, Ni-si Je-

sum, quem dí- li-gunt. 3. O jesu mi dulcíssi-me, Spes

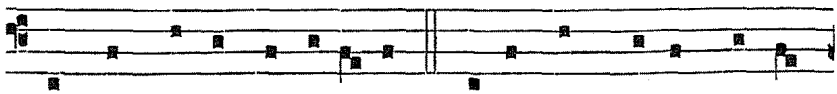


suspi-rántis ánimæ, Te quærunt pi- æ lácrimæ, Te

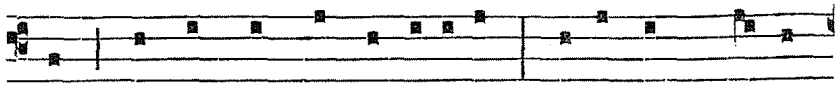


clamor mentis ínti-mæ. 4. Mane nobíscum Dómi- ne,

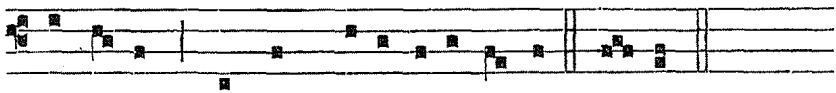
Et nos illústra lúmi-ne, Pulsa mentis ca-lí-gi-ne,



Mundum reple dulcédi- ne. 5. JESU, flos Matris Vírgi-



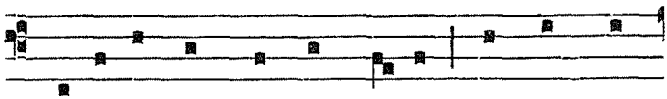
nis, Amor nostræ dulcédi-nis, Ti-bi laus, ho-nor



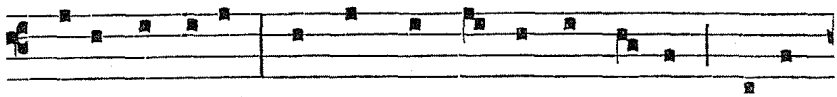
nómi- nis, Regnum be- a-ti-tú-di- nis. Amen.

¶ Tempore Resurrectionis, Tempore Ascensionis et in die sancto Pentecostes (si in Dominica secunda mensis evenerit), ubicumque Cantor Hymnum finire voluerit, omissis Doxologiis supra notatis, dicantur binæ Strophæ ex hic positis respective pro Tempore.

TEMPORE RESURRECTIONIS :

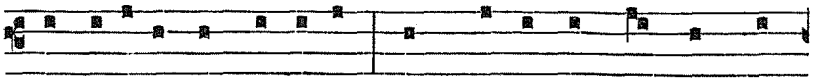


5. QUÆSUMUS Auctor ómni- um, In hoc Pa-



schá-li gáudi- o, Ab omni mor-tis ímpe- tu Tu- um

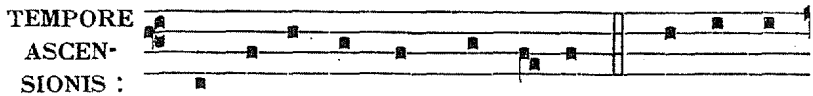
de-fénde pópu- lum. 6. GLORI- A ti-bi Dómi- ne, Qui



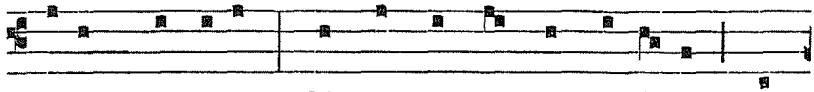
surrexísti a mórtu- is, Cum Patre et sancto Spí-

ri- tu, In sempi-térna sæcu- la. Amen.

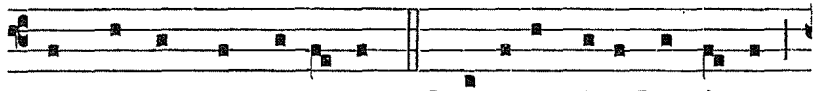
TEMPORE ASCEN- SIONIS :



5. Tu esto nostrum gáudi- um, Qui es fu-

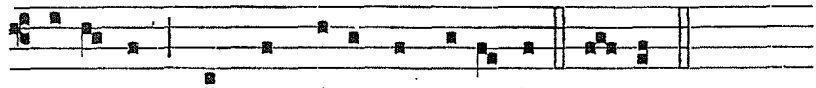


túrus præmi- um : Sit nostra in te gló-ri- a, Per



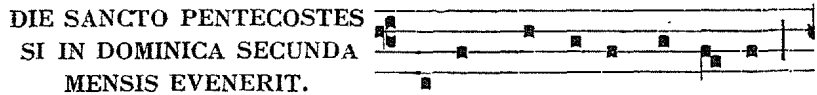
cuncta semper sæcu- la. 6. Glori- a ti-bi Dómi- ne,

Qui scandis supra sí-de-ra, Cum Patre et sancto

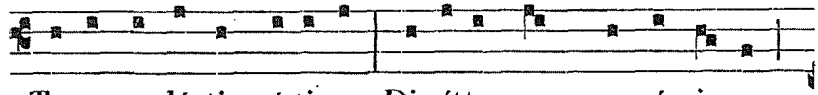


Spí-ri- tu, In sempi-térna sæcu- la. Amen.

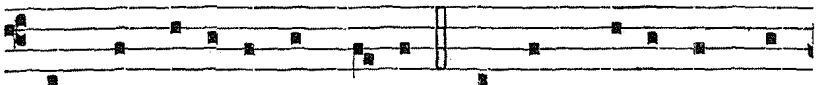
DIE SANCTO PENTECOSTES SI IN DOMINICA SECUNDA MENSIS EVENERIT.



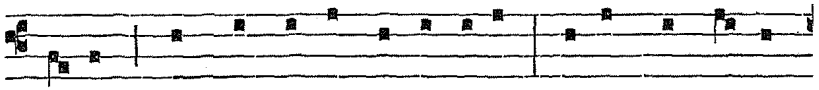
5. Dudum sacrá-ta pécto- ra



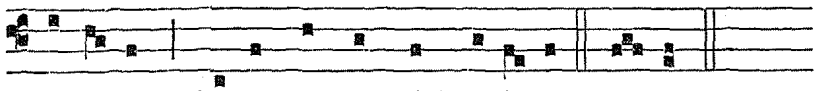
Tu- a replésti grá-ti- a : Dimítte nunc peccámi- na,



Et da qui- é-ta témpo- ra. 6. Sit laus Patri cum Fí-

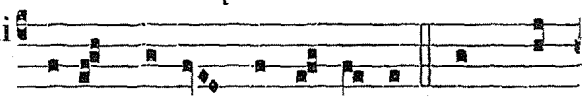


li- o, Sancto simul Pa-rácli-to : Nobísque mit- tat

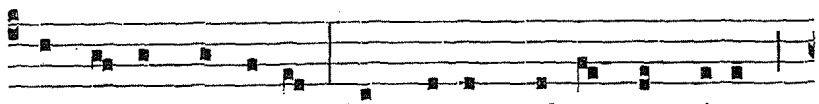


Fí- li- us Cha-rísma sancti Spí-ri- tus. Amen.

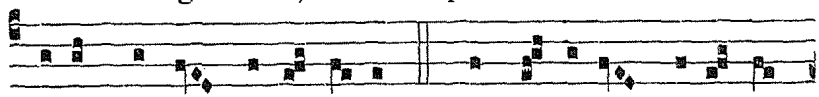
Ejusdem Hymni cantus alter toni iv.



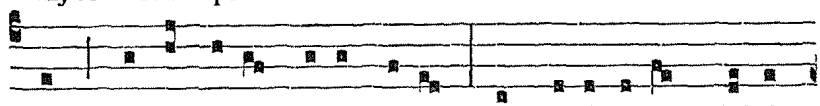
Jesu dulcis memó- ri- a, Dans ve-



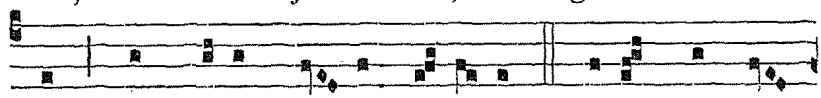
ra cordis gáudi- a, Sed super mel et ómni- a



Ejus dulcis præsénti- a. 2. Nil cá- ni-tur su- á- vi-

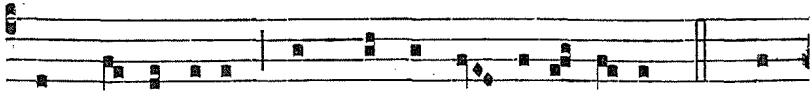


us, Nil audi-tur jucúndi- us, Nil cogi-tá-tur dúlci-

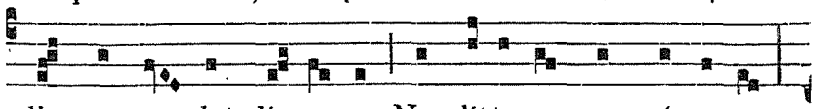


us Quam Jesus De- i Fí- li- us. 3. Jesu, spes pœ-

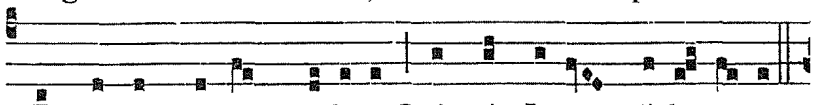
ni-ténti- bus, Quam pi- us es pe-téntibus, Quam bonus



te quæ-réntibus, Sed quid inve- ni- énti- bus ! 4. Nec

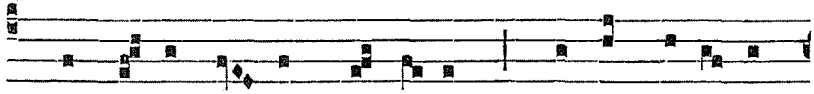


lingua va- let dí- ce- re, Nec lítte-ra expríme-re :

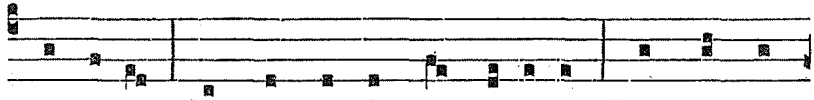


Expértus po-test crédere Quid sit Jesum di-lí- ge-re.

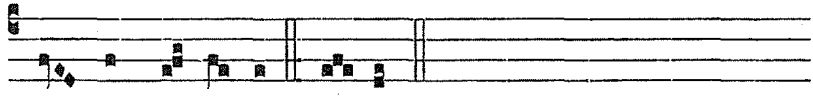
℟. Si Hymnus ultra prosequendus non fuerit, hac Stropha Sis Jesu. terminetur ; secus, ea omissa, dicatur Jesu Rex admirábilis.



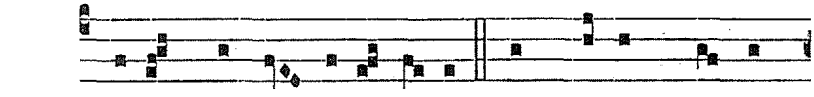
5. Sis Je- su nostrum gáudi- um, Qui es fu-tú- rus



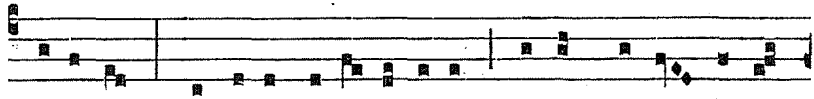
præmi- um Sit nostra in te gló-ri- a, Per cuncta



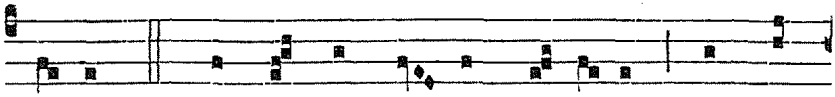
sem-per sæ-cu- la. Amen.



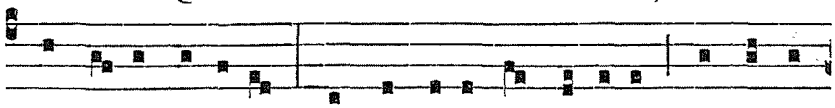
Jesu, Rex admi-rá-bi- lís, Et tri- umphá- tor



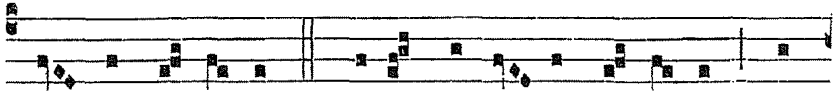
nóbi- lis, Dulcédo inef-fábi- lis, To-tus de-si- de-rá-



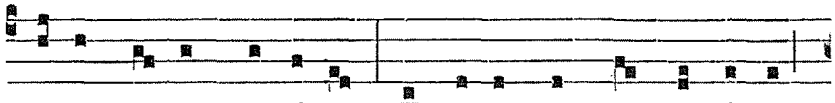
bi- lis: 2. QUANDO cor nostrum ví- si- tas, Tunc lu-



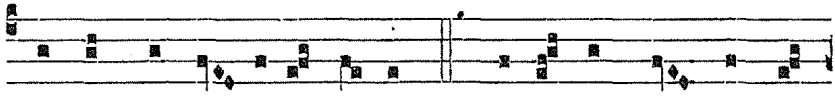
cet e- i vé-ri-tas, Mundi vi-léscit váni-tas, Et intus



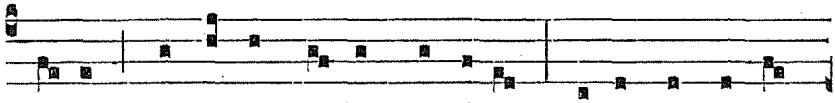
fer- vet cá- ri- tas. 3. JESU, dulcé- do córdi- um, Fons



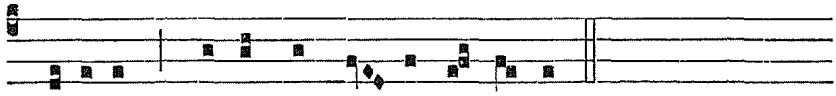
vi-vus, lumen ménti- um, Excédens omne gáudi- um



Et omne de- si-dé- ri- um. 4. JESUM omnes agnó-

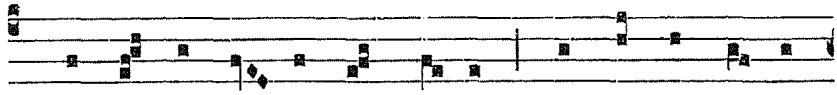


sci- te, Amó-rem e- jus pósci-te : Jesum ardénter



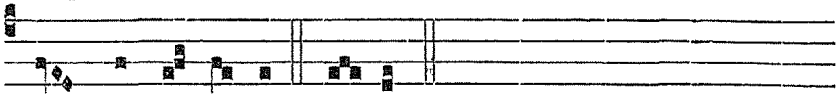
quæri-te, Quæréndo in- ardésci- te.

℣ Si Hymnus ultra prosequendus non fuerit, hac Stropha Te nostra Jesu. terminetur ; secus, ea omissa, dicatur Jesus decus angélicum.

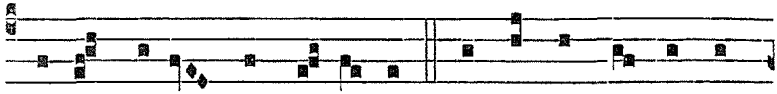


5. TE nostra Je- su vox so-net, Nostri te mo- res

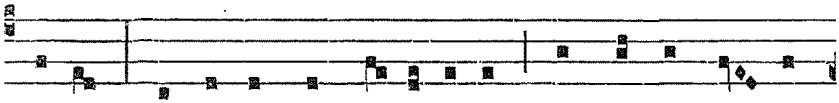
éxprimant, Te corda nostra dí- li-gant, Et nunc et



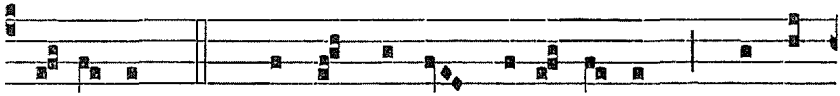
in perpé- tu- um. Amen.



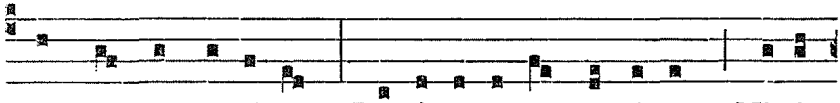
JESU decus angé- li- cum, In aure dul-ce cán-



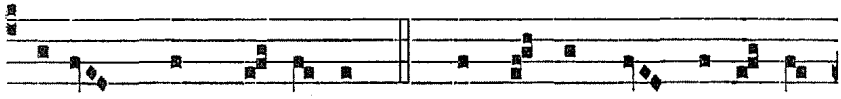
ti-cum, In o-re mel mi- rí- fi-cum, In corde ne- ctar



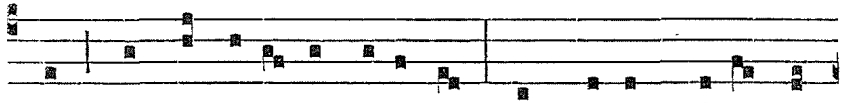
cæ- li- cum. 2. QUI te gustant esú- ri- unt, Qui bi-



bunt adhuc sí- ti- unt: De-si-de-rá-re nésci- unt, Ni-si

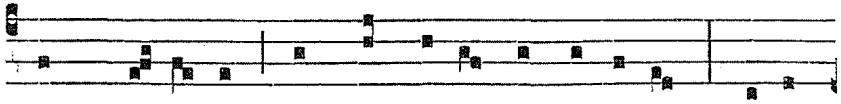


Jesum, quem dí- li- gunt. 3. O JE- SU mi dulcís-si-

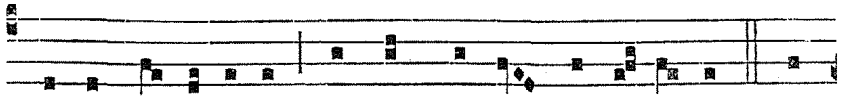


me, Spes suspi-rántis ánimæ, Te quærunt pi- æ lá-

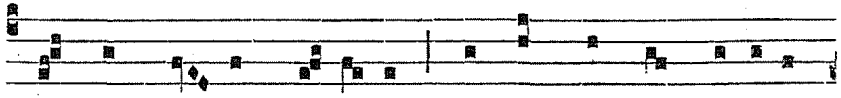
crimæ, Te clamor men- tis ín-ti-mæ. 4. MANE nobís-



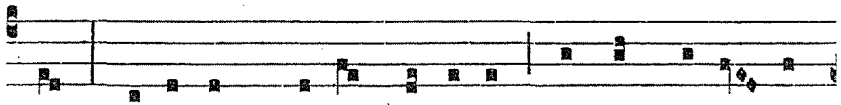
cum Dómi- ne, Et nos il-lústra lúmi-ne : Pulsa



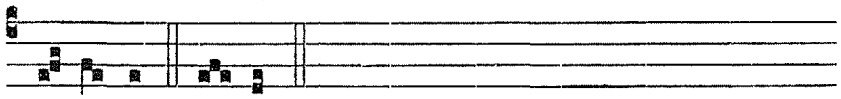
mentis ca- lí-gi-ne, Mundum reple dulcé-di-ne. 5. Je-



su flos Ma- tris Vírgi- nis, Amor nostræ dulcédi-



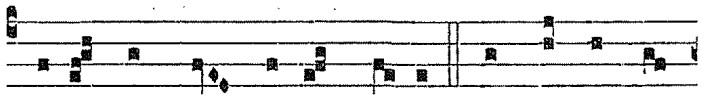
nis : Ti-bi laus, honor nómi-nis Regnum be- a- ti-



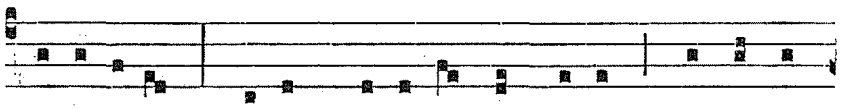
tú-di- nis. Amen.

¶ Tempore Resurrectionis, Tempore Ascensionis et in die sancto Pentecostes (si in Dominica secunda mensis evenerit), ubicumque Cantor Hymnum finire voluerit, omissis Doxologiis supra notatis, dicantur binæ Strophæ post Hymnum Jesu nostra redémptio. respective pro Tempore positæ pag. 318.

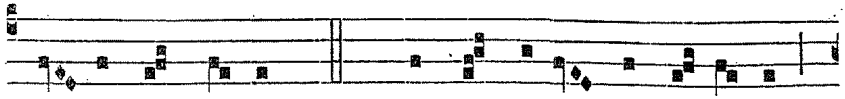
Hymnus toni iv.



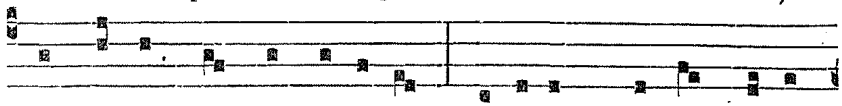
Jesu nostra redémpti- o, Amor et de-



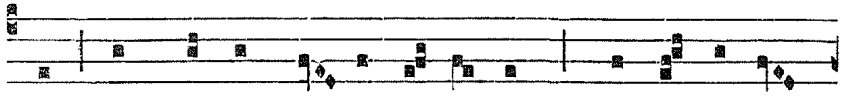
si-dé-ri- um : De- us Cre- á-tor ómni- um, Homo in



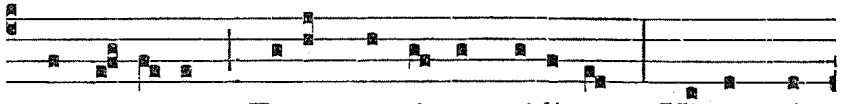
fi- ne témpo-rum : 2. QUÆ te vi-cit cleménti- a,



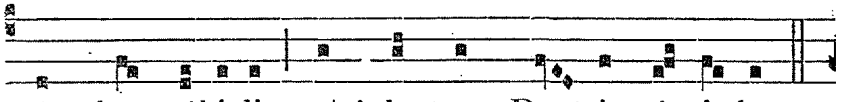
Ut ferres nostra crími-na, Crudé-lem mortem pá-ti-



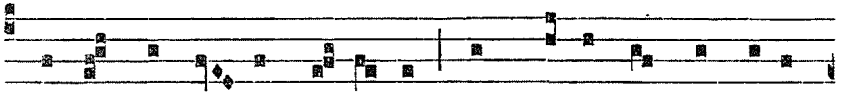
ens, Ut nos a mor- te tól- le- res ? 3. INFERNI clau-



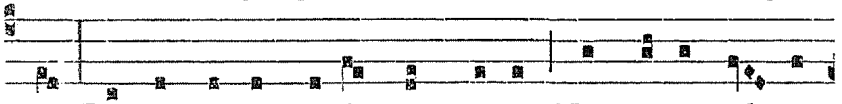
stra pé-netrans, Tu- os captí- vos rédimens, Victor tri-



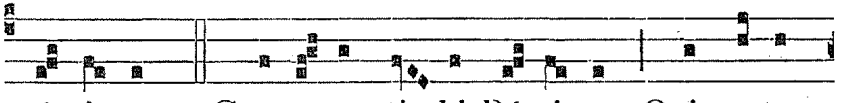
úmpho nóbi- li Ad dextram Pa- tris ré- si- dens :



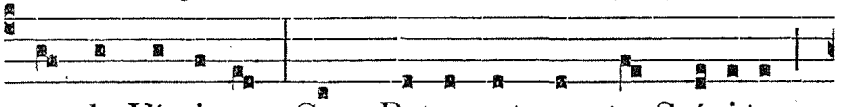
4. IPSA te co- gat pí- e- tas Ut ma-la nostra súpe-



res Parcéndo, et vo-ti cómpo-tes Nos tu- o vul- tu

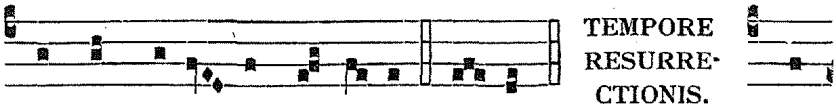


sá- ti- es. 5. GLORI- A ti- bi Dómi- ne, Qui na-tus

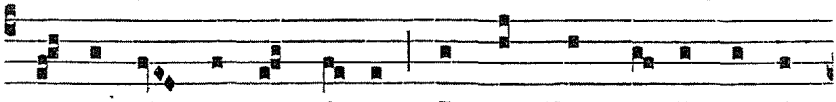


es de Virgi-ne, Cum Patre et sancto Spí-ri-tu,

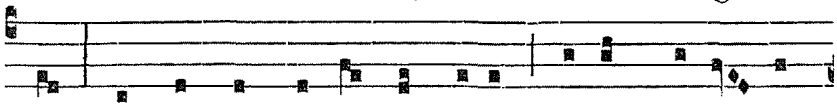
TEMPORE RESURRECTIONIS.



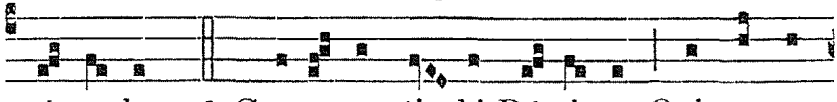
In sempi-tér-na sæ-cu-la. Amen. 5. Quæ-



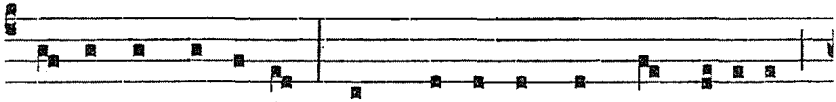
su-mus Auctor ómni-um, In hoc Paschá-li gáudi-



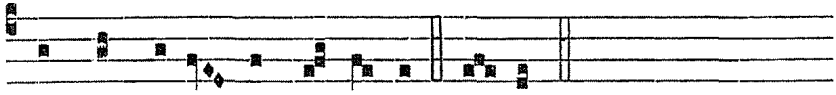
o, Ab omni mortis ímpe-tu Tu-um de-fén-de



pó-pu-lum. 6. Glori-a ti-bi Dómi-ne, Qui surre-

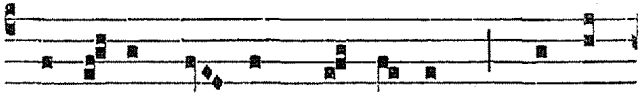


xí-sti a mórtu-is, Cum Patre et sancto Spí-ri-tu,

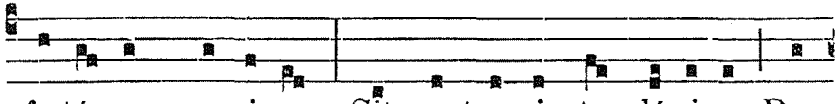


In sempi-tér-na sæ-cu-la. Amen.

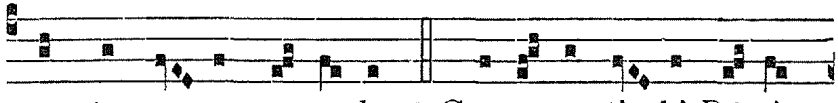
TEMPORE ASCENSIONIS.



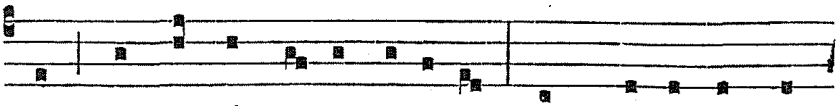
5. Tu esto nostrum gáudi-um, Qui es



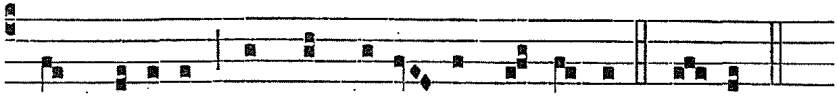
fu-tú-rus præmi-um : Sit nostra in te gló-ri-a, Per



cuncta semper sæ-cu-la. 6. Glori-a ti-bi Dómi-

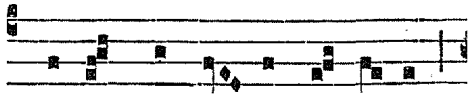


ne, Qui scandis supra sí-de-ra, Cum Patre et san-

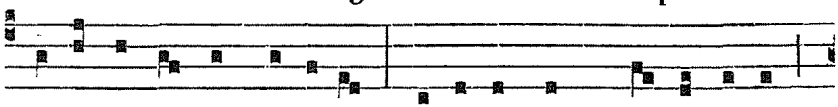


cto Spí-ri-tu, In sempi-tér-na sæ-cu- la. Amen.

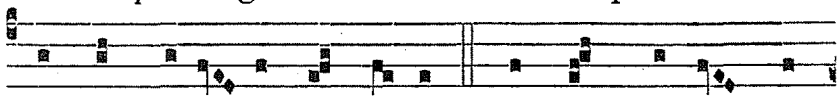
DIE SANCTO PENTECOSTES SI IN DOMINICA SECUNDA MENSIS EVENERIT.



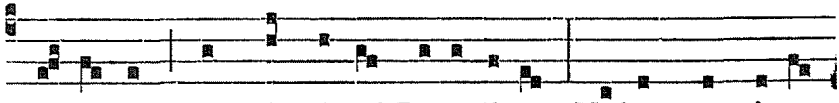
5. DUDUM sacrá- ta pécto-ra



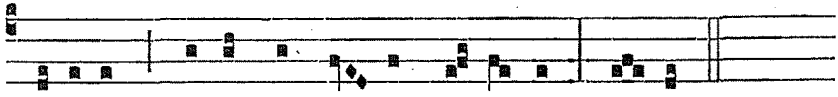
Tu- a replé-sti grá-ti- a : Dimítte nunc peccámi-na



et da qui- é- ta témpo- ra. 6. SIT laus Patri cum



Fí- li- o, Sancto simul Parácli-to, Nobísque mittat



Fí-li- us Cha-rísma sancti Spí- ri- tus. Amen.

℣. Sit nomen Dómini benedíctum ℟ T. P. Allelúia ℟
℟. Ex hoc nunc et usque in sæculum ℟ T. P. Allelúia ℟

Orémus ℟

SANCTI Nóminis tui Dómine timórem páriter et amórem fac nos habére perpétuum : quia nunquam tua gubernatióne destítuis ℟ quo in soliditáte tuæ dilectiónis instítuis : Per Christum Dóminum nostrum ℟ ℟. Amen.

Dum Processio in Sacristiam revertitur, vel ad locum in quo sit reponenda Reliquia, aut Imago, cantetur Psalmus **Laudáte púeri Dóminum.** vel alii, si opus fuerit; reliqua ut supra de Processione Sanctissimi Rosarii dicitur.

DE PROCESSIONE SS. SACRAMENTI.

IN TERTIA DOMINICA MENSIS.

Cum in Ecclesiis nostris, in tertia Dominica mensis soleat Sacratissima Eucharistia processionaliter, etiam extra Ecclesiam, circumferri, propter indulgentias quas Christi fideles SS. Sacramenti Societati adscripti, hoc divinissimum Sacramentum associando, lucrantur : ideo Missa hora competenti celebrabitur, in qua duæ hostiæ consecrantur, quarum altera in ipsa Communione de more assumpta, altera a Celebrante, antequam purificationem sumat, intra Pixidem seu Ostensorium reponitur, in illa lunula quæ est in medio Ostensorii; qua ibi reposita, claudatur ostium Ostensorii, et in medio Altaris, super Corporale, collocetur, Diacono Celebrantem ad hoc adjuvante.

Celebrans, terminata Missa, cum debitis genuflexionibus, et dicto ultimo Evangelio, in fine Missæ, ante infimum gradum Altaris descendens, depositis casula et manipulo Ministris adjuvantibus (quod et ipsi Ministri deponant), si tunc facienda est Processio, accipit Pluviale album; quo indutus, genuflexus ter incensat SS. Sacramentum.

Incensato SS. Sacramento, Subdiaconus velum oblongum super humeros Celebrantis imponit, qui, genuflexus in supremo Altaris gradu, accipit SS. Sacramentum de manu Diaconi (qui confestim illud adoret), ac surgens ipsum in medio Altaris, ad populum conversus, elevatum tenet, Ministris hinc inde fimbrias Pluvialis elevatas tenentibus.

Interim inchoetur a Cantoribus Hymnus Pange lingua., p. 55, quem Chorus prosequatur.

Cantoribus inchoantibus Hymnum, Acolythi et Cruciferarius surgant cum cereis accensis, inchoantes Processionem; post quos sequuntur Fratres, egredientes a Choro, bini et bini, cereos accensos manibus gestantes.

Discedente Celebrante ab Altari, sit paratum baldachinum, cujus hastas solent deferre nobiles ibi astantes, vel Fratres, quibus commissum fuerit, et hi advertant ut semper gravi passu incedant, ipsumque baldachinum super sacratissimum Sacramentum semper deferant.

Celebrans sub baldachino incedens, cum Ministris, qui fimbrias pluvialis elevatas a lateribus tenebunt, alternatim cum ipsis recitabit submissa voce Psalmos et Hymnos, Choro interim cantante, sonantibus organis et campanis.

Thuriferarii, ubi sunt plures, continue Sacramentum incensabunt, immediate ante baldachinum procedentes, ita tamen ne terga vertant SS. Sacramento, simul gressus moventes, ac pariter simul thuribulum elevantes.

Ad Ecclesiam reversi, ubi ante Altare pervenerint, amoveatur baldachinum per ministros Ecclesiæ ad hoc deputatos, et qui illud deferebant genuflectant.

Celebrans ante gradus Altaris Sacramentum in manibus Diaconi deponat, qui illud accipiens genuflexus statim surgat, et Altare ascendens, ipsum in medio super corporale collocet, Celebrante interim in gradu Altaris inferiori genuflexo manente, una cum omnibus aliis Ministris.

Interim cantetur a Choro Tantum ergo., pag. 56.

Tunc Celebrans Sacramentum incenset, ut supra, et dicta ultima Stropha, Cantores vel Acolythi subdant:

℣. Panem de cælo præstitísti eis ℟

℟. Omne delectaméntum in se habéntem ℟

Tempore paschali et per totam Octavam Corporis Christi addatur Allelúia.

Celebrans stans, Diacono librum sustinente, ceteris Ministris hinc inde adhuc genuflexis, dicat Orationem :

Orémus ℣

DEUS, qui nobis sub Sacraménto mirábili Passiónis tuæ memóriam reliquísti : tribue, quæsumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári ℣ ut redemptiónis tuæ fructum in nobis júgiter sentiámus : Qui vivis et regnas per ómnia sæcula sæculórum.

℟. Amen.

Dicta Oratione, Sacerdos Altare ascendat, et prius genuflectens accipiat (cum velo) Ostensorium, utraque manu ante faciem illud elevando, et ad populum conversus, efformet cum illo signum Crucis, semel tantum, et sic astantes benedicat, rursumque super Altare reponat, et iterum maneat genuflexus in gradu inferiori, donec Diaconus sacram Hostiam et sphæram recipiens, illam in tabernaculo reponat, et ostium claudat.

Tunc Celebrans, cum suis Ministris, surgat ; atque omnibus aliis (cereis exstinctis) recedentibus ab Altari, ultimus omnium procedat Celebrans cum Ministris, capite cooperto, ad Sacristiam, sacras vestes depositurus.

¶ Eadem Processio fieri solet in multis conventibus Dominica infra vel post Octavam Corporis Christi, cum majori solemnitate, propter numerum sæcularium lumina turmatim deferentium, et Sacerdotum incedentium cum vestibus sacris, casulis videlicet, pluvialibus atque dalmaticis ; et dum Celebrans defert SS. Sacramentum, si adinvenit in via aliqua Altaria erecta, et decenter constructa, in illis collocat SS. Sacramentum, aliquantisper ibi quiescendo, et ante discessum illud thurificando, ac Orationem de eodem dicendo.

Ceterum, quoad horam et modum hujusmodi Processionis faciendæ, serventur peculiares aliquorum Conventuum, si quæ sint, legitimæ consuetudines.

DE PROCESSIONE AD ALTARE SS. ROSARII

SINGULIS DIEBUS SABBATI.

Quolibet Sabbato post Antiphonam Salve Regína., a duobus Fratribus quibus injunctum fuerit, incipiantur Litaniæ B. Virginis., pag. 91., quæ cantentur, Choro respondente, secundum communem Ecclesiæ modum, vel cum tono consueto, nihil addendo vel minuendo, vel mutando. Quibus inceptis omnes Fratres processionaliter conveniant ad altare B. V. SS. Rosarii; ibique flexis genibus prosequantur Litanias, Ceroferariis genuflexis in infimo gradu Altaris, depositisque candelabris; iis vero qui Litanias incipiunt in medio pariter genua flectentibus.

Quibus finitis, immediate cantetur ab iisdem duobus cum Choro alternatim Prosa Invioláta pag. 94., cujus loco poterit etiam Temp. Pasch., ubi usus obtinuerit, cantari Ant. Regína cæli, pag. 44., stantibus Fratribus. Deinde, dicto ab iisdem Versiculo, Choroque respondente, dicatur ab Hebdomadario stante, versoque vultu ad Altare, Oratio consueta. Postea cantatur Antiphona O lumen., vel alia secundum loci consuetudinem; et absolvitur Completorium more solito.

DE PROCESSIONE AD ALTARE S. P. DOMINICI

IV. DOMINICA MENSIS.

Qualibet IV. Dominica mensis post Antiphonam Salve Regína. Cantor incipiat ℟. O spem miram., pag. 74. et Fratres processionaliter conveniant ad Altare S. P. Dominici, ibique flexis genibus prosequantur Responsorium cum Versu et Resumptione (et Glória Patri., si usus fuerit), Cantoribus, vel duobus Fratribus, quibus injunctum fuerit, cantantibus Versum, eodem modo ac supra de Litaniis B. M. V. dictum est.

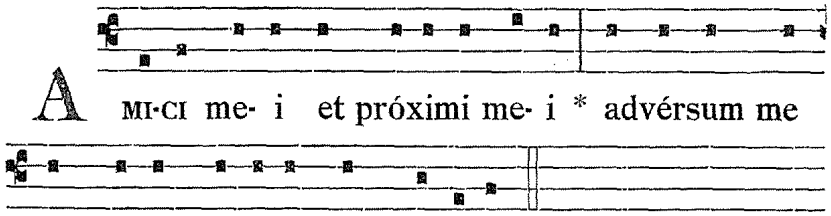
Finita resumptione, statim inchoetur Antiphona **O lumen.**, in Conventibus ubi quotidie cantari consuevit, et more solito absolvatur Completorium.

℣ Ubi vero cantatur Antiphona de alio Sancto, dicta resumptione **Imple Pater.** (vel Allelúia. Tempore Paschali), subjungatur ℣. **Ora pro nobis beáte Pater Domínice.** Et responso a Choro **Ut digni....** Hebdomadarius, verso vultu ad Altare S. P. Dominici, dicat Orationem **Deus, qui Ecclésiam tuam.**, pag. 76. Deinde inchoetur Antiphona consueta, et more solito absolvatur Completorium.

℣ Sicubi hæc Processio alia die aliove ritu peragi solet, fiat secundum quod usus obtinuerit.

CANTICUM DE PASSIONE DOMINI.

Ante imaginem D. N. Jesu Christi Crucifixi genua flectant Fratres, et Cantor voce mediocri et humili cantabit in secundo tono infrascriptos Versus, ad singulos Inceptionem faciendo, et pausando inter unum et alterum Versum tantum quantum posset dici unum **Pater noster.** : et interim Fratres elevantes mentem suam ad Deum, et dictos Versus devote meditando divinam misericordiam pro instantibus necessitatibus invocabunt.



appropinquavérunt et ste-térunt.

Tráditus sum et non egrediébar : * óculi mei languérunt præ inópia.

Et factus est sudor meus : * sicut guttæ sánguinis decurréntis in terram.

Circumdedérunt me canes multi : * concílium malignántium obsédit me.

Corpus meum dedi percutiéntibus : * et genas meas velléntibus.

Fáciem meam non avérti ab increpántibus : * et conspuéntibus in me.

Quóniam ego in flagélla parátus sum : * et dolor meus in conspéctu meo semper.

Mílites plecténtes corónam de spinis : * imposuérunt super caput meum.

Fodérunt manus meas et pedes meos : * et dinumeravérunt ómnia ossa mea.

Et dedérunt in escam meam fel : * et in siti mea potavérunt me acéto.

Omnes vidéntes me derisérunt me : * locúti sunt lábiis et movérunt caput.

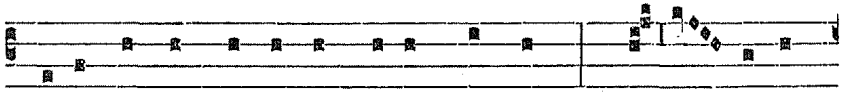
Ipsi vero consideravérunt et inspexérunt me : * divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem.

In manus tuas comméndo spíritum meum : * redemísti me, Dómine, Deus veritátis.

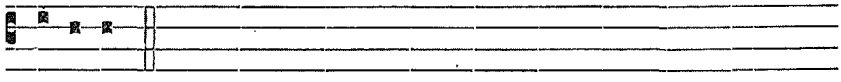
Hic Chorus replicabit In manus tuas, etc.

Meménto famulórum tuórum Dómine : * dum véneris in regnum tuum.

Ad sequentem Versum vox exaltabitur :

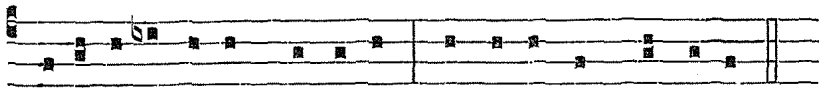


Jesus autem, emíssa voce magna : * trá- di-dit



spí-ri-tum.

Quibus cantatis, prosternent se Fratres, Passionis Domini Nostri Jesu Christi mysteria meditantes, quousque signo facto a Superiore elevabunt se; et Cantor Canticum in sexto tono prosequetur, et singulos Versus eadem pausa distinguet.



Mi-se-ri-córdi- as Dómi-ni * in ætérnum cantábo.

Vere languóres nostros ipse tulit : * et dolóres nostros ipse portávit.

Ipse autem vulnerátus est propter iniquitátes nostras : * attrítus est propter scélera nostra.

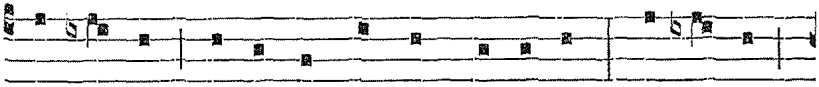
Omnes nos quasi oves errávimus : * unusquísque in viam suam declinávit.

Et pósuit in eo Dóminus : * iniquitátes ómnium nostrum.

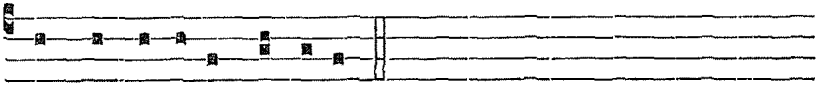
Exsúrge, quare obdórmis Dómine ? * exsúrge, et ne repéllas in finem.

Hic Chorus replicabit Versum : Exsúrge, quare obdórmis Dómine ? etc.

Et Cantor subsequetur :

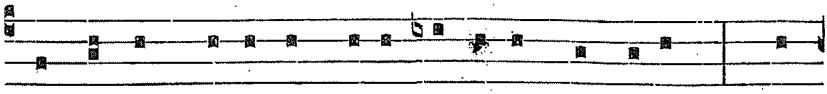


Exsúrge, qua-re obdórmis Dómi-ne ? * exsúrge,

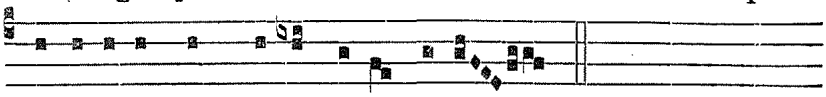


et ne repéllas in finem.

Ecce Deus Salvátor meus : * fiduciáliter agam et non timébo.



Te ergo quæsumus tu- is fámu-lis súbveni : * quos



pre-ti- óso Sángui-ne rede-místi.

Hic Superior dicat ℣. Miserére nostri, Jesu benígne ℟.
Chorus ℟. Qui passus es cleménter pro nobis ℟.
Et Superior dicat Orationem : Réspice, terminando eam sicut in Hebdomada sancta sine Qui tecum.

Oratio.

RESPICE quæsumus Dómine super hanc famíliam tuam ℟ pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium : et Crucis subíre torméntum ℟.

REGULÆ CANTUS

ECCLESIASTICI REGULARIS, JUXTA RITUM S. ORD. PRÆD.

PRIMA PARS.

REGULÆ GENERALES.

« MUSICA », ut ait Hieronymus ex Moravia, « est motus vocum congrua proportione inter se consonantium ». Porro quædam regulæ hanc proportionem determinant circa sonos acutos vel graves, ita ut diversos modos constituant. Aliæ autem regulæ versantur circa eosdem sonos quatenus sunt longi plus minusve, vel inter se uniti aut ab aliis separati et per diversas pausas distincti ; et tunc, una cum verbis quæ cantantur, rythmum constituunt. Ille autem cantare dicitur qui verba simul cum vocibus musicis consonantia rite profert.

ARTICULUS I.

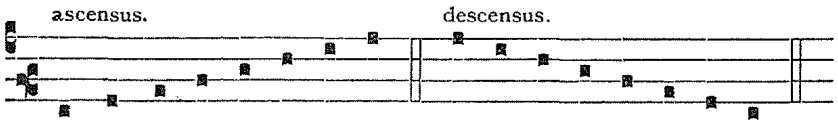
De Modis seu Tonis in Cantu ecclesiastico.

CUM modi consistant in sonorum acutorum aut gravium determinato ordine, sciendum est : 1° quibus signis soni graves aut acuti exprimuntur ; 2° quibus intervallis differunt ; 3° quibus conditionibus et quot modos constituunt.

I.

De Signis sonorum.

1° QUATENUS acuti aut graves, soni exprimuntur per notas gradatim dispositas super quamdam scalam nunc quatuor lineis compositam, sive supra sive infra dictas lineas. Positio autem, nomina et ordo naturalis harum notarum sic se habent :



2° Clavis *ut* nuncupata, in principio vel in decursu alicujus lineæ posita, dat nomen suum *ut* omnibus notis ejusdem lineæ ubi ponitur.

fa sol la si ut re mi fa. sol la si ut re mi fa sol.

Similiter Clavis dicta *fa* dat nomen *fa* omnibus notis positis supra lineam ubi dicta Clavis invenitur.

la si ut re mi fa sol la, la sol fa mi re ut si la.

Cognitis autem, ope hujusmodi Clavium, notis *ut* vel *fa,* facillimum erit, sive ascendendo seriem naturalem notarum, sive eam descendendo, ceteras notas nominare ubicumque sint positæ.

3° Notula, in decursu vel in fine lineæ posita, præmonstrat primam notam Clavis vel lineæ sequentis.

4° Præter quatuor lineas ordinarias adduntur aliquando, sive superius sive inferius, quædam lineolæ pro notis quæ supra vel infra excedunt scalam.

5° Signum ♭ molle ante notam *si* positum minuit acuitatem hujus notæ uno semitonio. Effectus autem ejusmodi signi se extendit usque ad finem lineæ, nisi prius ♮ quadro evictus fuerit.

II.

De Intervallis.

INTERVALLA dicuntur gradus quibus una nota acutior vel gravior est altera. Unisonus non est Intervallum, quia notæ fiunt in eodem gradu. Hæc sunt autem Intervalla in cantu ecclesiastico usitata.

1° *Semitonium,* sic dictum, quia est quasi media pars unius toni, minimum est omnium Intervallorum. Quod existit naturaliter inter notas *mi-fa* et *si-ut;* accidentaliter vero inter *la-* ♭ *si.*

2° *Tonus* est quasi unitas ad æstimandam quantitatem Intervallorum. Hoc Intervallum existit naturaliter inter notas *ut-re, re-mi, fa-sol, sol-la, la-si;* accidentaliter autem inter ♭ *si-ut.*

Nominantur etiam Intervalla ex numero notarum, sibi proxime succedentium secundum ordinem naturalem, quibus constant. Unde

Semitonium vocatur etiam *Secunda minor,* et Tonus *Secunda major.* Hæc duo Intervalla dicuntur *simplicia* ex quibus formantur cetera *composita.*

3° *Semiditonus,* seu *Tertia minor,* habet tonum unum cum semitonio, et existit naturaliter inter *re-fa, mi-sol, la-ut, si-re;* accidentaliter vero inter *sol* ♭ *si.*

Intervalla composita sunt *conjuncta* quando fiunt successive omnes notæ, seu omnia Intervalla simplicia quibus constant; dicuntur vero *disjuncta* si duæ extremæ notæ absque intermediis simplicibus Intervallis fiant.

4° *Ditonus,* seu duplex tonus, aut *Tertia major,* se habet inter sequentes notas naturaliter, scilicet: *ut-mi, fa-la, sol-si;* accidentaliter vero inter ♭ *si-re.*

5° *Diatessaron,* aliter *Quarta justa,* habet quatuor notas seu tonos duos cum uno semitonio. Istud Intervallum existit naturaliter inter *ut-fa, re-sol, mi-la, sol-ut, si-mi;* accidentaliter vero inter *fa-* ♭ *si.*

6° *Tritonus,* id est triplex tonus, aut *Quarta major,* et existit naturaliter inter *fa-si,* accidentaliter vero inter ♭ *si-mi.* De tritono vulgatum est adagium: « *Si* contra *fa* est diabolus in musica », a peritioribus tamen artis musicæ non sine grano salis admissum. Ubi propter injucunditatem fuerit temperandus, apposito in nostris libris ♭ molli notatur; secus voces *si* et *fa* more solito canendæ sunt.

7° *Diapente,* seu *Quinta,* habet quinque notas. Unum est *majus* habens tres tonos cum semitonio et existit naturaliter inter *ut-sol, re-la mi-si, fa-ut, sol-re, la-mi,* accidentaliter vero inter ♭ *si-fa;* alterum *minus,* duobus tonis et duobus semitoniis constans, prout habetur inter *si-fa* et *mi-* ♭ *si,* quod etiam dicitur *falsa quinta.*

8° Alia Intervalla, id est *Semitonium cum diapente,* seu *Sexta minor,* aut *Tonus cum diapente,* seu *Sexta major* rarissime fiunt disjuncta in cantu ecclesiastico.

9° Idem dicendum est a fortiori de *Semiditono cum diapente* et *Ditono cum diapente,* quæ septem notas habent.

10° *Diapason,* seu *Octava,* totam seriem diatonicam octo notarum comprehendit, v. gr..: ab *ut* gravi ad *ut* acutum, et habet quinque tonos et duo semitonia.

III.

De constitutione et numero Tonorum.

MODI, seu Toni, de quibus hic agitur, tribus constituuntur scilicet: 1° Notâ finali, 2° notâ dominante, 3° uno diapason, seu serie octo notarum, in qua melodia versatur. Octo vero sunt Modi, qui inter se distinguuntur ex finali, vel dominante, vel diapason di-

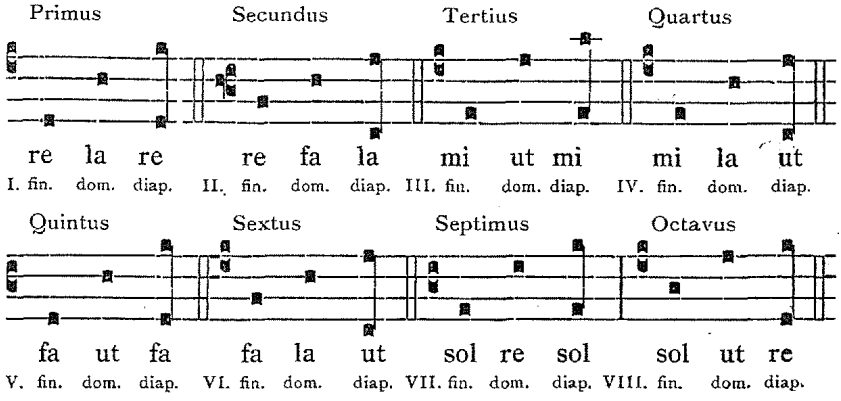
versis, et inde cantilena diversum habet caracterem, prout in alio vel alio Tono modulatur.

Dividuntur Modi in impares seu authenticos, et in pares seu plagales. Impares seu authentici sunt : Primus, tertius, quintus et septimus ; pares seu plagales sunt : secundus, quartus, sextus et octavus. Ex unoquoque impari derivatur par subsequens : ex primo enim formatur secundus, habens eamdem finalem, sed diapason et dominantem graviores. Similiter ex tertio derivatur quartus, ex quinto sextus, ex septimo octavus.

1° Porro quatuor sunt notæ finales Tonorum, scilicet : *re,* pro primo et secundo ; *mi* pro tertio et quarto ; *fa* pro quinto et sexto ; *sol* pro septimo et octavo.

2° Nota dominans Tonorum imparium est quinta supra finalem regulariter ; parium vero dominans est una tertia inferior dominante imparis : hoc observato tamen generaliter, quod nota *si* (quæ variatur) non sit dominans ; sed si contingat v. g. quintam supra finalem esse notam *si,* nota dominans elevetur in *ut.*

3° Diapason Tonorum imparium se extendit ad *octavam* supra eorumdem finalem : v. g. pro primo Tono a *re* gravi ad *re* acutum ; Toni cujuslibet paris diapason incipit a dominante toni imparis præcedentis, et descendit ad hujus notæ octavam : v. g. pro secundo Tono, a *la* gravi ad *la* acutum, et sic de ceteris. Habes omnium Tonorum finales dominantes et diapason in sequenti tabellâ.



4° Præter hos octo Modos, nonnulli alii ex antiquioribus Modis in usum servati fuerunt, ut cantus Ps. *In exitu* (qui fuit Modi noni) et alii cantus qui terminantur in *la,* et sunt noni, vel decimi aut duodecimi Modi ; item illi qui terminantur in *ut,* et sunt decimi tertii, vel decimi quarti Modi.

5° Notandum est quod aliquando melodia excedit unâ aut alterâ notâ limites diapason sui Modi, sive inferius, sive superius, et tunc dicitur *superabundans;* quandoque vero in aliquo deficit, vel in finali, vel in dominante, vel in diapason, et est *irregularis;* aliquando tandem Modus authenticus et Modus plagalis inveniuntur simul in eodem cantu, qui tunc dicitur *mixtus.*

ARTICULUS II.

De Rhythmo.

RHYTHMUS miscetur et temperatur ex dissimilibus rebus : quippe quem hisce omnibus constare manifestum sit : et quanta vi et quanto tempore et quam acuta voce et quo sono et quo motu præsertim, syllabæ vel notulæ proferantur, et quantis pausis separantur. Rhythmi vero caput est vocis incessus seu motus, vel ut veteres dicunt : Rhythmus est *motus ipsius ordo.* Iste ordo non est mensuratus ad modum musicæ sæcularis, sed est, solutus seu liber, neumis aut verbis, et periodis, sermonis instar, apte compositus ; omnes et singulas partes cantus rite distinguens, a confusione et præcipitatione prorsus alienus, nec morositatem aut prolixitatem admittens, servatâ tamen solemnitate dierum. Dicemus breviter : 1° De figuris notarum et earumdem tenore ; 2° de pluribus notis in figurâ conjunctis, seu neumis, et de modo eas modulandi ; 3° de pausis et eorum signis et proportione.

I.

De Figuris notarum et earumdem tenore.

1° TRES adhibentur notarum Figuræ, videlicet : Caudata ♩, quadrata ■, et obliqua ◆. In neumis vero nota acutior sæpius est caudata, graviores notæ sunt quadratæ, vel obliquæ si plures fuerint in descensu.

2° Notarum tenor, sive disjunctæ illæ sint, sive conjunctæ, licet non stricte mensuratus, ex se æqualis et brevis est. Nulla igitur notæ aut notarum figura ex se longioris aut brevioris tenoris habet rationem, sed ex aliis causis, ex collocatione seu positione præsertim, tenor illarum variatur, ut infra dicendum est.

« Cantus enim, ait S. Bernardus, sensum litteræ non evacuet sed « fecundet » : ideo « curandum est ut verba quæ cantantur plane « perfecteque intelligantur » *(Bened. XIV)* : id est « cum *simplici* « syllabarum et dictionum *proportionata* distinctione proferantur » *(Cærem.).* Hinc :

3° *Simplex* erit distinctio syllabarum si verba cantentur vel legantur « non festinanter, conculcando syllabas » seu syncopando

(ut v. g. cum dicitur *mi, tvi, qu'in,* loco *mi-hi, tú-i, qui in,* aut quid simile) ; sed ita sonore pronuntientur, ut omnes et singulæ syllabæ, pro sua qualitate, distincte audiantur : alioquin sequitur confusio vocum, et sensus litteræ plus minusve detrimentum patitur.

4° *Proportionata* distinctio syllabarum fiet, si « in omni textu Le-« ctionis, Psalmodiæ vel cantus, accentus sive concentus verborum « (in quantum suppetit facultas) non negligatur : quia exinde perma-« xime redolet intellectus. » *(Inst. PP.)*. Hanc regulam servaverunt Liturgiæ nostræ prima instructores in diversis Lectionum, Psalmorum, et aliorum cantuum formulis. Immo, singulis Epistolarum et Evangeliorum sententiis ubi canentis vox attollenda vel flectenda foret appositis signis docuerunt. Ea de re apte monet Humbertus : Pertinet ad Cantorem libros ecclesiasticos corrigere diligenter in cantu et verbis, et punctuationibus et accentibus et hujusmodi. » *(De Offic. Cant. VIII)*. Similia præcipit tum Lectori, cum Correctori mensæ, scilicet ut prævideant diligenter Lectionem quoad punctuationem et modum accentuandi. *(De Offic. Lect. mense XXV. De Offic. Correct. in mensa, XXVI.)* Quod magis etiam congruit Officio divino. Ideo temporibus ævo nostro propioribus usus inductus est accentus in libris liturgicis indicandi, quo scitius tam in lectione quam in cantu observentur. De modo autem accentuandi Guido sic habet : « Vocibus, inquit, accentum gravem et acutum superponimus, quia « ut majori impulsu quasdam ita et minori efferimus. » In solis ergo accentibus vox aliquantulum intendatur. Unde fit ut quælibet nota, dum rite profertur, in syllabis accentu acuto signatis paulo intensior, in aliis vero communibus remissior evadat.

5° Cum autem accentuum normas alia quandoque ratione grammatici et rhetores definiant, alia cantus ecclesiastici præceptores, utrorumque placita exponemus, quo clarius dignoscatur in quo conveniant et in quo discrepent, ne Liturgiæ nostræ auctores ignorantiæ insimulari sinamus, ac si viri doctissimi supine ignoraverint quæ tunc ipsi ephebi probe sciebant (1).

Prius notandum a grammaticis et rhetoribus de recitata seu declamata absque modulis musicis oratione, a cantoribus vero de musicis modulis carmini aut orationi adhibitis actum fuisse. Hæ binæ artes, diversis ab exordio fuerunt moderatæ canonibus ; quod Priscianus

(1) Anno 1254., quo scilicet a Capitulo generali rogatus est beatus Humbertus summam manum Liturgiæ Prædicatorum apponere, prodibat hoc Statutum Facultatis Artium Parisiensis : « Legant tres parvos libros, scilicet Sex principia, barbarismum seu libellum Donati de figuris grammaticis, Priscianum de accentu. » Donatus celeber fuit grammaticus, præceptor S. Hieronymi Presbyteri ; Priscianus etiam scripsit, sed serius, de grammatica. Donati et Prisciani libros in breve compendium multi coegerunt, aut commentariis illustrarunt, neque ulla valebat pædagogia, quæ eorum expers foret.

grammaticus ipse fatebatur : « Musica, aiebat, non subjacet regulis Donati, sicut nec divina Scriptura. » Unde, si unus idemque magister grammaticam et musicam alternis vicibus docuisset (quod facile contigerit), diversa de accentibus pro disciplinarum diversitate asserebat quin tamen inconstans sibi esset.

Licet tamen a musica differet nuda recitatio seu declamatio, non ideo monotona fuit. Latini quippe RECTUM TONUM, quem dicimus, a sermone prohibebant. Unde Cicero : « Est in dicendo quidam etiam cantus. » (De Oratore.)

QUID DE ACCENTU GRAMMATICI DOCUERINT.

Grammatici docebant uni ex syllabis cujusque vocis (aliquibus exceptis) inditum esse accentum acutum, (alias tonicum) altiore scilicet tono efferendum, dum ceteræ ejusdem vocis syllabæ graviore accentu proferebantur. Quibusdam syllabis insidebat accentus flexus aut circumflexus, accentus acuti et gravis (ad instar clivis musicæ) unione constans ; dicebaturque syllaba acui, gravari, aut flecti, prout accentum acutum, gravem, flexumve tulisset. Sed plerumque accentus acutus dicitur simpliciter ACCENTUS.

Quanta autem fuerit syllabarum acuitas vel gravitas a Dionysio Halicarnasseo comperimus. « SERMONIS quidem concentus, inquit, una plerumque mensuratur distantia, quæ vocatur diapente, ut neque intendatur ad acutum super tres tonos et semitonium, neque ad grave remittatur infra eadem spatia.... CANTUS autem et organa pluribus distantiis utuntur, non tantum diapente ; sed sumpto initio a diapason, concinunt per diapente et diatessaron et unitonium et semitonium. » *(De collocatione verborum.)* Dionysii, vel scriptoris sub ejus nomine vulgati testimonium tam latinæ linguæ quam hellenicæ competere arbitramur, cum unam ab altera non distinguat auctor allegatus, et utriusque litteraturæ peritus.

De vocibus atonis seu gravibus, acuto scilicet accentu carentibus, suo loco dicetur.

I. DE VOCIBUS ACCENTUM ACUTUM HABENTIBUS. — Omnes latinæ voces (sive monosyllabæ sint, sive polysyllabæ) VARIABILES, id est quæ per casus declinantur, aut per tempora conjugantur acuendæ sunt ; duarum quidem syllabarum ad primam syllabam ; plurium autem ad penultimam, si prosodice longa fuerit, ad antepenultimam vero, si fuerit penultima brevis (1).

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(1) Quidam tamen pronomina *qui, quæ, quod* acui vetant, si RELATIVE sumpta fuerint, id est, si post nomen. aut post personale pronomen posita fuerint, v. g. *Homo qui, Ille qui.* ABSOLUTE vero sumpta id est non præmisso nomine aut personali nomine, quo attrahantur, acui concedunt, v. g. *Quí cánit, quód fácis.* Juxta eosdem *quis, qualis, quantus* RELATIVE sumpta non

Ex dictionibus INVARIABILIBUS, nempe quæ nec declinationem admittunt, nec conjugationem, aliæ acuuntur, id est (uti jam notavimus) accentum acutum obtinent, aliæ gravantur, id est accentus acuti sunt expertes, et dicuntur ATONÆ.

ACUUNTUR quidem nomina et adverbia invariabilia quæ indicant numeros, v. g. *quatuor, quinque, sex,* etc., *primum, primo, secundo, tertio, quarto,* etc., *semel, bis, ter, quater,* etc.

Adverbia, quæ indicant locum, v. g. *hac, hic, hinc, huc; ea, eo, ibi, inde; illac, illic, illinc, illuc; istac, istic, istinc, istuc; qua, quo, ubi, unde; ubique, ubicumque, undique.* Particulæ *adhúc, quamobrém* et similia, juxta codicem, acuuntur in extrema syllaba.

Adverbia quæ indicant tempus v. g. *aliquando, antea, cito, cras, diu, dudum, heri, hodie, jam, modo, nunc, nunquam, nuper, olim, postquam, pridem, pridie, prius, priusquam, quondam, semper, tum, tunc, unquam.*

Adverbia, quæ indicant modum, v. g. *bene, male, sancte, sanctius, sanctissime, occulte, clam, palam* (hæc tamen duo, si forte accusativo aut ablativo præposita fuerint, gravantur).

Adverbia affirmativa, negativa, interrogativa, prohibitiva, demonstrativa, separativa, v. g. *ita, nempe, profecto, quidem, quippe, sane; — haud, nec, nedum, nequaquam, neque, neve, non; — an, cur, nonne, num, numquid, quare, quid, quidni; — ne, neu, neutiquam; — en, ecce; — secreto, secus* (nisi accusativo præmissum fuerit) *separatim, sigillatim.*

Adverbia quæ aliquam similitudinem indicant, v. g. *sic, sicut, quasi, tanquam, velut, ut;* aut unionem, v. g. *simul, una;* — aut majorem minoremve vim seu intentionem, v. g. *admodum, immo, longe, multum, nimis, ninium, omnino, parum, parumper, penitus, prorsus, valde;* — aut votum, aut exhortationem, v. g. *utinam, age, agile, eia.*

Conjunctiones disjunctivæ (sic minus féliciter dictæ), adversativæ, restrictivæ causales, conclusivæ v. g. *aut, seu, sive, vel; — at, ast, autem, atqui, ceterum, sed, tamen, attamen, vero, verum; — enim, etenim, namque, quia, quippe, quoniam., denique, ergo, igitur, itaque.* Si tamen particula *at* copulative accipitur, non videtur acuenda.

Aliquæ voces trium saltem syllabarum, etsi penultimam longam habent, a peritis grammaticis, etiam purissimæ latinitatis tempore, in antepenultima acui consueverunt, quas inter *aliquando, néquando, siquando, déinde, éxinde, périnde, quápropter, déorsum, délonge* etc. Quam

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acuuntur, ABSOLUTE vero, INTERROGATIVE aut ADMIRATIVE sumpta acuuntur. Hæc sententia, cum quibusdam inclinatæ plus minusve latinitatis tempore invectam esse videatur, qui eam non ab antiquis emanasse, sed a commentatoribus ruminatam fuisse æstiment, non omnibus probata est. Et revera, jure contendere licet pronomen relativum multo segnius nomine aut personali pronomine antecedenti quam sequenti verbo attrahi. Certe, si dixeris *Homo qui canit,* quod idem sonat atque *Homo canens,* strictior est connexio inter *qui* et *canit,* quam inter *homo* et *qui.*

Quidquid ea de controversia sit, in codice principe Liturgiæ nostræ pronomina relativa acuuntur.

regulam, dudum fere desuetam, ex parte saltem Prototypus observat. Idem notandum de voce contracta *siquis*.

Acuuntur quoque particulæ, quæ verborum tempora personalia in conjugatione determinant, v. g. *cum, dum, ut* (1).

(1) Forsitan mirabitur quis complures voces inter acutas hic recenseri, quæ a quibusdam grammaticis atonæ, id est acuto accentu carentes dicuntur. Ad objectum responsio parata est : *Sic voluere Patres,* Liturgiæ nempe Prædicatoriæ conditores, qui, etsi inter æquales seu coævos simplici quidem obvioque eloquio uti consueverunt, latini tamen sermonis atque carminis longe subtiliore quam creditur scientia pollebant; quod sola Prototypi (Epistolarii signanter et Evangelistarii) demonstrat perlectio, ubi syllabis acuendis vel gravandis signa imposita sunt ipsis metrices romanæ peritioribus hactenus vix comperta, authenticæ tamen consona antiquitati. Eos porro non cæco libitu, qui pro ratione steterit, abreptos, sed normis constantibus aut sagaci inter diversa peritorum placita selectione ductos fuisse nobis persuasum est. Non enim una fuit, etiam aureæ latinitatis tempore praxis magistrorum; ipseque Cicero fatebatur quarumdam vocum prosodicam quantitatem et accentus acuti collocationem ab usu pristino deflexisse, seque derogationi non ægre consentire. « Quid verum sit, aiebat, intelligo, sed alias, ita loquor uti concessum est.... Consuetudini auribus indulgenti libenter obsequor.... Impetratum est a consuetudine ut peccare suavitatis causa liceret *(De Oratore)*.

Procedente autem die, de vocum sive dictionum *atonia* vel *acuitate* grammatici veterum regulas ampliasse videntur, ipsique passim curiosius distinxisse, quæ particulæ et quando *propter positionem, transpositionem, differentiam, ambiguitatem, necessitatem, contextum, idioma, apocopen,* accentum acutum acciperent, amitterent, vel mutarent. (Vid. Aldi Manutii GRAMMAT. INSTITUT.) Tamen, non defuere grammaticæ peritissimi viri, præsertim sæculo XVI. quo sincera latinitas instaurabatur, qui eorum fastidierint argutias. Sic, dicebat Alvarez S. J. : « In latinis verbis rectissima ac brevissima ratio gravium acutarumque vocum. Ineptiæ grammaticorum eam et longam et multiplicem et variam et obscuram reddiderunt. » *(De instit. grammatica.)* Et Priscianese, Alvaresio senior, italice : « Se io potessi convenevolmente lasciar indietro il ragionare degli accenti, per esser materia pure assai difficile, certamente lo farei. » *(Della lingua latina)*. Porro ex talium grammaticorum canonibus, qui hærendi aut dubitandi crebriorem pariunt occasionem, unus est, quo *omnem dictionem, quæ per se solam absque alterius adminiculo nihil significaverit, atonam esse,* id est *acuto accentu carere* contendunt. Unde, aiunt, si dicere volueris : *propter te, sine te,* particulæ *propter* et *sine* atonæ sunto. Prædictas particulas in exemplo allato atonas esse libenter concedimus, sed atoniam minus a defectu significationis quam ab aliqua alia causa repetendam esse fatentur ipsissimi assertionis auctores, cum eodem contextu doceant particulas *propter* et *sine,* atonas quidem si dictionibus PRÆPOSITÆ, acutas fieri si POSTPOSITÆ, fuerint; sic : *té própter, té síne.* Ac si plus significarent illæ particulæ postpositæ quam præpositæ !

Præterea regulam suam de atonia dictionum significatione carentium ad quamplurimas particulas extendunt, quæ magnum pondus quandoque sermonibus adjiciunt. Si accentus acutus, ut quidam recte putarunt est *vigor et anima vocis* seu dictionis, numquid acuitatem invidebimus vocibus quæ sunt

DE VOCIBUS ACUTO ACCENTU CARENTIBUS.

ATONÆ seu graves sunt, id est ACUTO ACCENTU CARENT :

1° Conjunctiones vere copulativæ seu coordinativæ, v. g. *et, ac, atque.*

2° Præpositiones et aliquæ aliæ particulæ invariabiles, quas necessario sequitur declinationis casus accusativus aut casus ablativus, v. g. *a, ab, abs, absque, ad, apud, ante, circa, circum, cis, citra, contra, cum* (ablativo præmissa), *coram, de, e, ex, erga, extra, in, infra, inter, intra, juxta, ob, per, pro, propter, prope, præ, præter, pone, penes, post, secus, sub, subter, subtus, supra, super, sine, trans, ultra.*

Si tamen prædictæ particulæ accusativo aut ablativo postponuntur, acuendæ sunt, v. g. *té própter.* Acuuntur pariter, si absolute sumuntur, v. g. *valet últra, dedit illi córam.*

N. B. Quæ de dignoscendis atonis vocibus ab acutis prolixius suprascripta sunt, in compendium sic facile rediguntur : Atonæ sunt 1° præpositiones seu particulæ, quas in declinatione sequi solet casus accusativus aut casus ablativus ; 2° Conjunctiones vere copulativæ. Qui plerasque alias voces acuet, vix unquam a normis Prototypi deflectet.

QUID DE ACCENTU DOCEANT CANTUS ECCLESIASTICI PRÆCEPTORES.

Legitur in INSTITUTIS PATRUM DE MODO PSALLENDI : « In omni textu lectionis, psalmodiæ vel cantus, accentus vel concentus verborum (in quantum suppetit facultas) non negligatur, quia exinde permaxime redolet intellectus.... Omnis.... Tonorum depositio in finalibus mediis vel ultimis non est secundum accentum verbi, sed secundum musicalem melodiam Toni facienda, sicut dicit Priscianus : *Musica non subjacet regulis Donati, sicut nec divina Scriptura.* Si vero con-

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vigor et anima totius sententiæ seu phraseos, v. g. particulis negativis, disjunctivis, adversativis, prohibitivis, imperativis, optativis, interrogativis, mirativis, etc., quibus si caruerit oratio, frigida, insipida et segnis evadet ?

Neque adeo liquet atonas dictiones eo ipso significatione carere. Sic in verbis S. Joannis Baptistæ *Ante me factus est, quia prior me erat.*, vox *ante* atona est, vox *prior* acuta. Tamen, aut utraque aut neutra aliquid per se significat.

Idcirco, jure quæri potest an grammatici deuterolatini multa gratis non asseruerint quæ gratis negentur. Ceterum dissidium academicum persæpe et modicum esse novimus.

Interea, ne culpentur Patres nostri quod viæ longiori, parum expeditæ, neque omnino certæ breviorem, frequentiorem, faciliorem et patentem prætulerint semitam. Quidquid insuper de re ipsa sentiatur, nemo novatoribus primos adscribat Prædicatores, qui pro constanti Ordinis indole, usus dudum obtinentis præ ceteris in omni re fuerunt assertores.

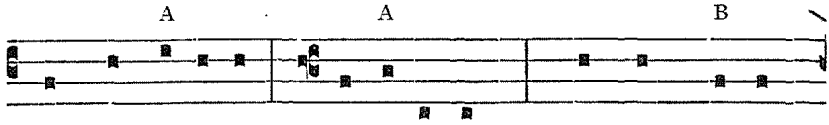
venerint in unum accentus et melodia, communiter deponantur ; sin autem, juxta melodiam Toni cantus sive Psalmi terminentur. Nam in depositione fere omnium Tonorum, musica in finalibus Versuum per melodiam supprimit syllabas et accentus sophisticat, et hoc maxime in psalmodia. Ideoque, si tonaliter finis Versuum deponitur, oportet ut sæpius accentus infringatur. » (Apud Gerbert SCRIPTORES ECCLESIASTICI DE MUSICA SACRA.)

Inde sequitur in cantu ecclesiastico rationem habendam esse accentus QUANTUM ET QUOMODO per melodiam licuerit.

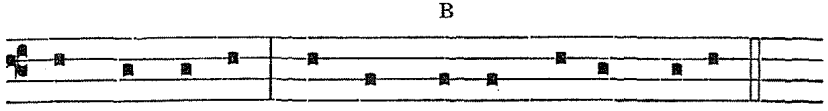
Hic ideo dicetur de quibus grammatici et cantores consentiant, de quibus vero divertant.

Secundum GRAMMATICOS, 1° pleræque voces acuuntur, id est habent accentum acutum ; 2° nulla vox plures accentus acutos quam unum habere permittitur ; 3° aliquæ voces totæ gravantur, idest accentu acuto carent ; 4° Syllabæ aut producuntur aut corripiuntur juxta prosodiam.

CANTORES (præsertim circa medias et extremas Psalmorum. Lectionum, Epistolarum, Evangeliorum, et Orationum clausulas) aliquas quidem voces acuunt (A), aliquas gravant (B) juxta grammaticæ regulas, v. g.

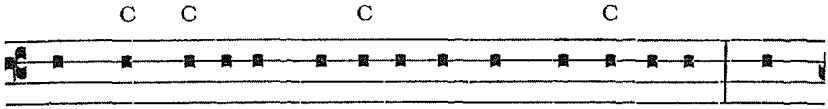


Compungími-ni. Homí-ni-bus. Quod est su-per

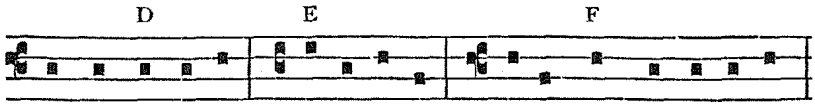


omne nomen. Agros propter nomen me- um.

Sed a grammaticis sæpius divertunt, 1° dum aliquas syllabas in recitatione seu sermone acuendas minime acuunt, seu attollunt, sed aliquantillo solum vocis impulsu, recto ceterum tono, ab aliis distinguunt (C) ; 2° dum alias syllabas, in sermone etiam acutas, gravant (D) ; 3° dum quibusdam verbis binos acutos indunt accentus (E) ; 4° dum syllabas ceterum atonas acuunt (F) ; v. g.



Et vos símí-les homí-ni-bus exspectánti-bus. Pau-



li Apósto-li. pópu-ló-rum. De- o ét homí-ni-bus.

Præterea in cantu ecclesiastico minus curatur de productione et de correptione prosodica syllabarum, sed hæc tenetur regula : « In membris sententiarum seu versuum solæ ultimæ longæ, reliquæ breves. » (1) De quibus fusius agetur, ubi de regulis particularibus.

(1) In melodiis ornatioribus Antiphonarii et Gradualis sæpius uni syllabæ penultimæ brevi « neuma » (idest aliquæ notæ colligatæ), immo « jubilus» (id est neumarum series continua) supervolat; quod quidam, tribus sæculis proxime elapsis, acerrime improbarunt, ac si melodias authenticas vitiassent cantores infimæ latinitatis temporibus. Calumniam egregie retuderunt hoc sæculo viri doctissimi; quin etiam, ostenderunt codicis gregoriani sinceritatem minime a medii ævi cantoribus, sed quam maxime a modernis libraiis fuisse vitiatam, qui contra fidem librorum in Europa, in Italia præsertim, asservatorum, numerum et collocationem notarum ab Auctore scitissime dispositam, gravi religionis artisque christianæ jactura subverterunt, Antiphonarium perperam interpretati, quod Magnus Gregorius, « in domo Domini more sapientissimi Salomonis, propter musicæ compunctionem dulcedinis... nimis utiliter compilavit. » (Joann. Diac. *Vita S. Greg.*); quod quidem, per sæcula, piorum animos ubique gentium sancta jucunditate perfudit, nec minorem Italiæ (unde primordia traxerat) laudem peperit quam insigniora quibus ipsa gloriatur, serioris musicæ miracula. Errati causa fuerit levius canendi genus, Tridentinæ Synodo minus acceptum, quod ærâ modernâ ineunte obtinuit. Tunc enim neglecta a peritis, utpote austerior, gregoriana melodia ineptis vociferatoribus fastidiose permissa est. Tales « jubilo » modulando prorsus impares (qui, juxta *Instituta Patrum*, « dulci modulamine, bene discretis neumis » deponendus est), gregorianam fœdavere gratiam, et sensim amœne sancteque canendi ratio asperitate, imperitia, incuria ac desuetudine sublata est; immo *suave sonantis Ecclesiæ vocibus* id ipsum vitio versum est, quod earum decori conducebat eximie. Sed jam, pro Caroli Magni voto, et maxime pro SS. D. N. Pii Papæ X. regn. fel. animoso studio, plerique « revertuntur ad fontem S. Gregorii. » Innumeri codices undique producuntur, evulgantur, conferuntur, et antiquiores ad unum (nec gregoriani modo sed et ambrosiani) jubilos syllabis penultimis brevibus impositos exhibent, nec jam peritus quis peregrinæ adscribit corruptelæ quod sublimitatis latinæ partus genuinus est. Ceterum, fere ubilibet proborum cantorum copia suppetit, qui non canunt usu sed arte. Eos conveni, eos ausculta, qui forte dubitas, et mox ratus eris penultimas breves, nedum ullo pacto « jubilis » graventur, ipsis accedentibus, subtiliores, elegantiores, jucundiores evadere. Rem apprime noverant, non solum qui Prædicatorum libris ab initio notam gregorianam indiderunt, sed et pleræque occidentales Ecclesiæ, quas inter, Metropolitana Florentinorum insignis, gregorianæ puritatis amantior ac retinentior, libros liturgicos ad fidem « archetyporum » exactos (in quibus penultimæ syllabæ breves « jubilis » bene multis ornantur) etiam adulto xix. sæculo, edere non desiit.

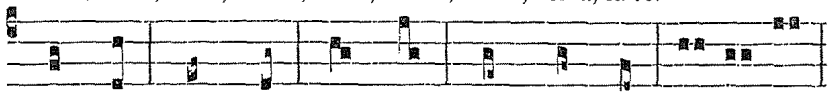
II.

De Figuris neumarum et de modo eas modulandi.

1° SICUT sermo verbis una aut pluribus syllabis compositis constat, sic ex duabus aut pluribus notis colligatis figuræ neumaticæ fiunt in cantu. Unde scriptores nostri Codicis summopere curarunt ut neumarum figuræ apte et distincte formarentur, ex quarum cognitione et usu omnis cantus modulatio rite perficitur, juxta illud Antiquorum : « Caveamus ne neumas conjunctas nimia morositate « disjungamus, vel disjunctas inepta velocitate conjungamus. Ju- « bilus vero dulci modulamine bene discretis neumis deponatur. » *(Inst. Patr.)*.

2° Duarum autem notarum conjunctarum figuræ, cum antiquis earumdem figurarum nominibus, sunt sequentes :

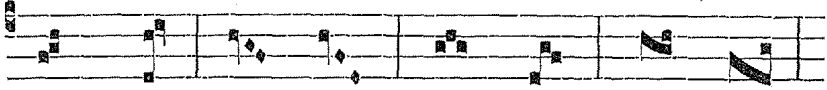
1 Podatus. 2 Epiphonus. 3 Clivis. 4 Cephalicus. 5 Distropha.
fa-sol, re-la ; mi-fa, re-sol ; la-sol, ut-sol ; sol-mi, sol-fa, fa-re.



Aliæ, *podatus* nempe (fig. 1.) et *epiphonus* (fig. 2.) ab inferiore gradu ad superiorem ascendunt ; aliæ scilicet *clivis* (fig. 3.) et *cephalicus* (fig. 4.) a superiore gradu ad inferiorem descendunt. Binas notas unisonas habet fig. 5. Porro « seminota, qua *cephalicus* et *epiphonus* desinunt, haud reperitur, nisi in fine unius syllabæ, quando simul altera continuo succedente, occurrunt aut gemellæ more diphtongi junctim efferendæ vocales, v. g. AUtem, EJus, allelUIa ; aut plures contiguæ consonantes, v. g. OMNis, saNCTus. Nam, ipsa cogente syllabarum natura, vox de una ad alteram limpide transiens tunc « liquescit », ita ut in ore compressa non finiri videatur, et quasi dimidium suæ, NON MORÆ, sed potestatis amittat. » (Gradual. Rom. ed. Vatic. in Prologo.) Unde *semivocales* etiam dicuntur notæ liquescentes, minime vero *semibreves*. Si tamen epiphonus et cephalicus punctulo caruerint, ut in his figuris , , labiis quidem pronuntiatur syllaba liquescens, sed in melodia, uti nota una simplex figura talis habetur. Vide Antiphonam *Salve Regina.* (pag. 90) ad verba *ostende.* et *Virgo.*

3° Trium notarum junctarum figuræ et nomina quatuor principales sunt, ut exempli gratia sequitur :

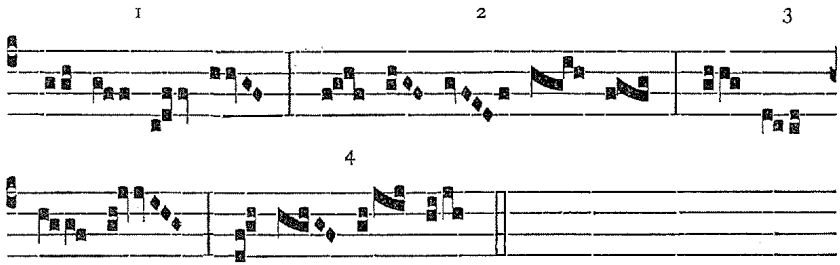
1 Scandicus. 2 Climacus. 3 Torculus. 4 Porrectus.
fa-sol-la, re-la-si ; la-sol-fa, la-fa-re ; sol-la-sol, re-sol-fa ; la-sol-la, fa-re-sol.



1 ascendentium, 2 descendentium, 3 acutæ mediæ inter duas graves,

4 gravis mediæ inter duas acutas. De quibus hæc advertenda sunt : Notæ climaci (fig. 2.), licet modico spatio separatæ, uniuntur tamen inter se ac si colligatæ essent. Tractus obliquus (fig. 4) duas notas intime conjunctas significat, quarum prior summitati ejusdem tractus, posterior vero inferiori parti respondet. (De apostropha, tristropha, anco, scandico, salico, quilismate, orisco consulantur qui fusius de cantu scripserunt).

4° Aliæ autem neumæ compositæ et longiores diversimode formantur : tum appositione unius notæ ante vel post neumas prædictas, sive in eodem gradu (fig. 1), sive in alio (fig. 2) ; tum conjunctione neumæ cum altera, sive in eodem gradu (fig. 3), sive in alio (fig. 4). Binæ autem notæ in eodem gradu convenientes (fig. 1 et 3) dicuntur *Pressus*, et proferri possunt ut vocales in sermone geminatæ, v. g. *tuus, mórtuus, meæ, frámeæ.*



5° In his omnibus neumis modulandis sequentes regulæ dantur :

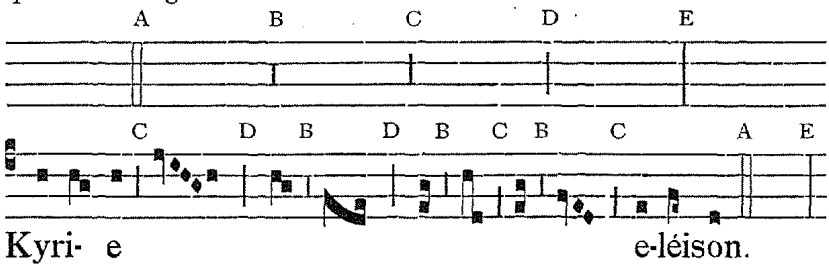
« Notæ in figura conjunctæ conjungantur in cantu » *(Hieron. Morav.)*, id est unico vocis impulsu fluenter fiant, non autem in singulis insistendo, aut labia gutturve agitando. Caveat quoque qui neumas canit ne singulis notis alicujus vocalis præmittat adspirationem (v. g. *hohoho sahahahahacrum.*), aut aliam addat litteram (v. g. *oa, oe, oi, oo, ou,*), neve unam eamdemque vocalem immediata successione modo ore apertissimo modo ore fere clauso proferat, ut quidam *Kyrie.* in Missa festorum solemnium, et id genus alia canere consueverunt. Sicut enim omnes syllabæ unius dictionis unico motu et accentu legendo vel cantando debent uniri, ne dictio scindatur, vel syllabatim pronuntietur, ita notæ ejusdem neumæ *(Guido)*.

6° Alia regula est, quod post quamcumque neumam, quæ præcedit immediate syllabam inchoatæ dictionis, nulla disjunctio vel pausa fiat. Hæc regula « aurea » dicta, quæ impedit ne verba incongrue scindantur in cantu, in nostro Codice exactius servatur, et sicut scriptura ita et voce servari debet. Regulam *auream* infringeret, qui caneret : *Do ! nec ponam., A ! dóro te., Mater misericór ! diæ., Ad nos con !vérte., Pro ! pinás ! ti gra ! tis.*

III.

De Pausis et earum signis et proportione.

1° « QUIA necessarium est ut quod verba sonant cantus videatur « exprimere » *(Hieron. Mor.)*, non solum syllabas, de quibus supra, sed etiam verba et alias majores partes ab invicem distinguere debemus. Quapropter sæpius nos admonent leges nostræ ut « distin- « cte, non festinanter confundendo dictiones, sed cum debitis Pau- « sis, et dictionum proportionata distinctione » cantemus. Quod ut recte fiat, diversæ Pausæ ita debent aptari, ut minores minoribus, majores vero majoribus cantilenæ partibus conveniant, et ut « in « unum terminentur partes et distinctiones neumarum atque verbo- « rum » *(Guido)*. Pro Pausarum varietate in nostris libris hodie sequentibus virgulis utimur :



1° Binæ virgulæ A, ad dialogum magis quam ad rhythmum pertinentes, alternas cantantium vices, intonationum fines, Versuum initia, vel cantus conclusionem indicant. (1)

(1) Ad rem Joannes de Palentia : « Est.... notandum.... quod, sicut patet in originali antiquissimo Ordinis, omnia *Kyrie* ultima habent duas virgulas prope finem et significat, quod ex illis virgulis totus chorus debet cantare omnes notas sequentes. Item est advertendum quod etiam inter præfata *Kyrie*, sunt aliqua *Kyrie* ultima, quæ habent plures notas, et dividuntur per virgulas duas positas semel et iterum, scilicet semel in medio, et iterum prope finem, ut patet in *Kyrie* solemnibus de festis totis duplicibus et duplicibus, et in Dominicis, et de beata Virgine in sabbatis ; et significatur in his divisionibus quod illud *Kyrie* ultimum cum habeat plures notas quam alia, dicatur alternatim. Itaque chorus qui incepit illud ultimum *Kyrie*, cantet usque ad duas primas virgulas, et deinde taceat, et alter chorus cantet residuum usque ad duas virgulas sequentes ; residuum autem ultimo loco totus chorus cantet sicut in aliis *Kyrie* est notatum. Hoc advertant Cantores maxime in Dominicis Adventus et Quadragesimæ, quando non pulsantur organa » (*Annotat. in rubr. Ordinarii*, Venetiis 1582., pag. 92.)

Porro chorus qui debet cantare in medio extremi *Kyrie* partem sibi obvenientem, incipiat absque solutione continui seu pausa, sicut fit in cantu Psalmorum inter Versum et Versum. Ibi enim binæ virgulæ continui solutionem minime indicant, sed solam chori alternationem.

2° Virgula B, quæ uno interlineari scalæ spatio tota capitur, non disjunctionis sed discretionis signum est. Modulaminis continuitatem non solvit, sed variat; neumas et verba modo a confusione, modo a collisione prohibet; sententiis addit claritatem; egregie juvat ut *bene discretæ* sint *neumæ jubilorum:* quæ omnia DISTINGUENDI VIRTUTEM constituunt, ab oratoribus et cantoribus tantopere commendatam.

Porro, ubi virgula B tibi occurrerit, notam immediate præcedentem clare primum enuntia et levissime productam voce tantillum attenuata depone, cavens ne cantilenæ verborumve contextus interrumpi, aut melodiæ cursus retardari videatur. Prædicta namque finalis morula et notæ depositio (TEMPUS LATENS, TEMPUS VACANS, INANE QUID etiam dicta) vix sensu percipienda est, et taliter fieri debet ne artificii suspicionem ingerat audienti; quam sane suspicionem facile declinabis, si naturam ducem secutus fueris, quæ distincte loquendi modum et rudioribus dictare consuevit. Sic, exempli gratia, qui hanc sententiam recitare voluerit, « Non sunt loquelæ, neque sermones », tertiam vocem LOQUELÆ a quarta NEQUE (syllabam LÆ paululum producendo et leniter deponendo) distinguet, ipse quid agat non advertens. Hoc naturæ dictatum plano cantui ac recitationi commune est. (1)

(In Gradualibus anno 1890. et anno 1907. editis, loco virgulæ B, usi sunt parva, modo inter neumas modo inter dictiones, distantia.)

3° Virgula C in scala spatium unum interlineare occupat, atque etiam ex una parte paululum excedit. Notam immediate præcedentem patenter longiorem esse monet lenioreque voce deponendam. Post eam tamen sileri non solet.

4° Virgula D in scala spatium unum interlineare occupat et utrinque paululum excedit. Notam immediate præcedentem ceteris longiorem esse indicat lenioreque voce deponendam, et mediocriter respirandi copiam facit cantantibus.

5° Virgula E a suprema scalæ linea ad imam deducitur. Notam immediate præcedentem ceteris longiorem esse indicat lenioreque voce deponendam, et plenissime respirandi tribuit facultatem. Ex dictis sequitur PAUSÆ nomine indicari breviorem longioremve vocis moram seu productionem, non vero necessario silentium, quod nonnisi pausas majores subsequi solet. In mediis Versibus Psalmorum pausa fit cum silentio plus minusve longe, pro diei solemnitate.

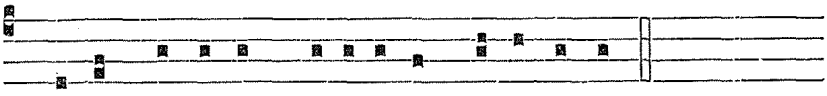
6° Observandum denique in fine cantus non finalem modo notam longiore tenore esse canendam, sed ultimum accentum cum syllaba

(1) In « jubilis » præsertim, mora vocis ad virgulas B et C. canendi peritus adeo moderabitur, ut non solum neumam quæ citra virgulam, et eam quæ ultra virgulam est, distincte simul conjunctimque proferat, sed ita ut altera ex intima altera, quemadmodum unda ex unda fluere videatur. Exemplum habeto *Kyrie* Totorum Duplicium (ut pag. 342), in quo qui neumas per moras quidem distinxerit sed etiam amice sociaverit, cantum edet suavissimum, sin autem, asthmaticum et molestum.

aut duabus syllabis sequentibus (si cantus syllabicus fuerit), vel ultimam figuram neumaticam (si cantus neumaticus fuerit), modice dilatari consuevisse.

Quæ hic de pausarum varietate dicta sunt, veterum et modernorum (1) magistrorum doctrinæ consonant, qui periodum in SYLLABAS MUSICAS, PARTES CANTILENÆ et DISTINCTIONES partiuntur. « In harmonia, ait Guido, sunt phtongi, id est, soni, quorum unus, duo vel tres aptantur in SYLLABAS, ipsæque solæ vel duplicatæ NEUMAM, id est, PARTEM constituunt CANTILENÆ ; sed pars una vel plures DISTINCTIONEM faciunt, id est, congruum respirationis locum. » (Microlog) Quantæ autem moræ syllabis musicis, quantæ partibus cantilenæ, quantæ distinctionibus respondeant idem præceptor edisserit : « TENOR, id est, MORA ULTIMÆ VOCIS in syllaba quantuluscumque, amplior in parte, diutissimus in distinctione. » (2)

Guidonis sententiam exemplo illustrat Aribo :



« Di-xit Dómi-nus mu-lí- e-ri Chananæ- æ.

In *Dixit.*, finalis *xit* aliquantulum protendatur. In *Dixit Dóminus.*, finalis *nus* producatur amplius. In *Dixit Dóminus mulieri Chananææ.*, finalis producatur diutissime. » Et suam divisionem Guidonis doctrinæ conferens : « Unam ergo SYLLABAM, inquit, habet in *Dixit.*, PARTEM in *Dixit Dóminus.*, DISTINCTIONEM in *Dixit Dóminus mulieri Chananææ.* » (ARIBO SCHOLASTICUS apud Martin. Gerbert, *Scriptores ecclesiastici de musica sacra potissimum.* Typis San-Blasianis 1784. Tom. ij.)

DISTINCTIO vero MAJOR vel MINOR esse potest, ut probe docet Antonius a Sancto Martino : « DISTINCTIO, inquit, secundum Guidonem, est, *congruus respirandi locus ;* et licet simul conveniant distinctio et respiratio, aliquando tamen discrepant, in hoc videlicet : ubi

(1) De divisionibus et pausis perdocte scripsit Reverendissimus D. Josephus Pothier, monasterii Fontanellensis Antistes, libro cui titulus LES MÉLODIES GRÉGORIENNES (cap. x.)

(2) ULTIMÆ VOCIS nomine non significatur dictio integra seu vocabulum integrum, sed phtongus seu sonus, qui aliquam præcedit ex divisionibus modo dictis. Guido enim sonum musicum scripto notatum NOTÆ nomine, sonum vero voce editum VOCIS nomine, et quidem rectius, passim appellat. Juxta locutionem hodie obtinentem, ULTIMA VOX et ULTIMA NOTA unum quid significant. Notandum vero SYLLABAS MUSICAS de quibus agit Guido differre a syllabis orationis recitatæ, quæ unius soni sunt. NEUMAM, in quantum PARTEM indicat CANTILENÆ, lato, eoque minus proprio sensu hic intellige de verbis etiam quæ notis constant non colligatis. Superlativum DIUTISSIMUS, non absolute, sed relative interpretare, ac si legeres : Amplior in parte, diutior adhuc in distinctione. » Est modus in rebus.

nostra vox pro defectu anhelitus et propter neumatis prolixitatem continuare non potest, fit ibi respiratio, ubi non est verborum et cantus una distinctio.... Sed curandum est ut PLENA respiratio, SI FIERI POTEST, in cantu non fiat, nisi ubi distinctiones terminant. » (Magistri ANTONII A S. MARTINO Tractatus de distinctionibus et respirationibus *in biblioth. Gandav. Acad. asservatus, a P. Lambilotte S. J. in lib.* Esthétique, théorie et pratique du chant grégorien, pag. 412. *citatus.*)

Quo vero certius moræ minores a majoribus dignoscerentur, solebant librarii minoribus majoribusve inter verbum et verbum, aut inter neumam et neumam uti distantiis seu spatiis vacuis. Modus profecto ingeniosus, sed neque semper indubius neque diu a calligraphis accurate servatus. Virgulis quam distantiis nostri Patres uti maluerunt ; unde non acrius culpandi sunt quam ipse Guido, cujus memoria in benedictione est, eo quod cantus notationi *in campo aperto* fluctuanti notationem *in lineis* suffecerit. Guido linearum planarum seu jacentium usum induxit ; virgularum erectarum usum (et quidem non omnium primi) Prædicatores adhibuerunt. Has autem non casu, non inscienter, non gratis, non inordinate, sed maturo sagacique ducti judicio apte collocatas omnes ad unam retinere jubemur, ut in Prologo principis Antiphonarii nostri legitur : « In Antiphonariis et Gradualibus et aliis libris cantus.... nullus scienter litteram aut notam mutet ; sed TENEANTUR littera et notæ et VIRGULÆ PAUSARUM. » (1)

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(1) In Prototypo, de virgularum quidem numero et collocatione maxime curatum est ; de breviore autem longioreve earum forma minime. Primo enim Ordinis sæculo, Fratres, qui quotidie totissimum de Tempore aut de Sanctis canebant Officium, ex melodiæ structura, ex virgulæ situ, ac præsertim ex auditu usuque non discontinuo satis comperiebant an syllabæ musicæ, an partis cantilenæ, an distinctionis minoris, an distinctionis majoris virgula foret indicium. Sed serius, attenuata diligentia canendi, immo et ipsa transcribendi modulos intelligentia, musicæ proportionis notitia pæne deperdita est. Temporibus tandem nostro propioribus, excitato melius canendi studio, variæ periodorum divisiones variæ demensionis virgulis in libris figurari cœperunt, quæ chori rectoribus non tam imponerentur quam proponerentur. Quod autem virgularum forma, prius indistincta, adeoque canentium interpretationi permissa, distinctior (earum numero locisque servatis) efficta sit, Codicis authenticitati officere, aut ejus Auctorum præcepto derogare quis asserat ? Sic et Majoribus nostris obedimus, et simul quæ alii omnis ætatis doctores de pausis edixere servamus.

Porro, quod plures in nostris quam in aliorum libris virgulæ reperiantur noli improbare, cum indicium fere uniforme sint earumdem plerumque rerum quas alii (virgulis inæqualibus et ipsi utentes) per varia signa, distantias puta, virgulas uncinatas, puncta simplicia aut geminata, episemata strata aut erecta declarant, quorum signorum numerum ac frequentiam Prædicatorum virgulæ vix exæquare videntur.

PARS ALTERA.

REGULÆ PARTICULARES CANTUS.

ARTICULUS I.

De modo psallendi.

PRIMUM servandæ sunt Regulæ generales quæ habentur in nostris Constitutionibus, de modo cantandi, scilicet : quod « divinum « Officium cantari debet devote, cum quadam dulcedine et suavitate « vocis ; nec nimis alte sed voce mediocri ; breviter, hoc est distin- « cte, expedite et non nimis morose ;... succincte, hoc est sine caudis « et protractione vocis in Pausis vel in fine Versus. Et hoc ne « Fratres devotionem amittant, si festinanter, confuse et sine Pausis, « et non tractim et distincte dicatur ; et ne etiam studium eorum « impediatur, si nimis morose et cum caudis et protractione vocis « in medio vel in fine Versuum decantetur. Et quando Versus est « longus, debet fieri duplex Pausa inter principium et finem Ver- « sus : una brevis seu minor, et alia major in medio Versus. Et hu- « jusmodi Pausæ sunt propter resumptionem anhelitus et propter « decentiam et decorem psalmodiæ. In fine autem Versuum non de- « bet fieri Pausa inter Versum et Versum, quamvis non debeat « incipi sequens Versus ante terminationem Versus præcedentis. « Pulchritudo enim Officii consistit in Pausis, et deturpatio ejus in « festinatione et confusione quæ causatur per remotionem Pausæ. « Prolixitas autem Officii causatur ex protractione vocis in medio « vel in fine Versus. Et ideo, ut Officium tractim et distincte et de- « vote dicatur, Pausæ sunt faciendæ et caudæ amputandæ. » *(Dist. I. Declar. III. nº 63.)* Juxta litteram Constitutionum, non modo majores minoresve pausæ sunt faciendæ PRO TEMPORE id est pro varia Officiorum dignitate, sed etiam plus minusve breviter et succincte CANENDUM EST : « Breviter et succincte terminetur ; hoc tamen magis et minus pro tempore observetur. » *(Dist. j. Cap. j. nº 46.)* Et revera, qui in festis, quotidiana cantus brevitate servata, solas pausas ampliaret, solemniter quidem silere, ferialiter vero canere dicendus esset.

Nota PROTRACTIONIS nomine intelligendam esse illepidam vocis prolationem, quæ rudibus solemnis esse consuevit, minime vero PRODUCTIONEM, qua aliqua syllaba paulo longior juxta musicæ gregorianæ peritos ipsiusque naturæ dictamen, a syllaba breviore distinguitur.

Sequentur Regulæ speciales intonationum Psalmorum et Canticorum pro singulis Tonis. Hic quæ omnibus communes sunt præmittimus.

Psalmos canendi ratio in Prototypo nonnisi per exempla (ea vero quamplurima) notis musicis mere constantia traditur, quibus ne ver-

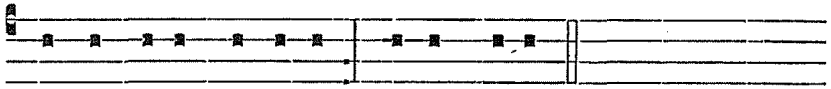
bulum quidem declarationis accedit. Æstimaverint Patres psallendi artem per res seu nuda exempla brevius, facilius, utilius, tenacius, ac proinde satius quam per præcepta aut formulas arithmeticas a plerisque Fratrum addisci. Sciendum ideo regulas exemplis musicis hic præmittendas ab antiquis abesse codicibus, et nihil fore præterquam recentem commentarium ab ipsis exemplis per analysim ac ratiocinia deductum. Pluribus, procul dubio sufficiet, quin etiam expediet exempla musica RECTE INTELLECTA novisse, neque speculandis regulis diutius immorari, sed tantum ex eis quasi ex indicibus seu tabellis promptuariis, unius alteriusve dubii, pro re nata, quærere solutionem. Prolixiuscule quidem expositæ sunt. At cum per articulos distinctæ fuerint, nedum confusionem pariant, quæsita quærentibus suppeditabunt illico. Si qua tamen regularum implicata tibi videatur, ipsam exemplo musico ejus comiti conferas, statimque apertior fiet atque simplicior.

Eos autem maxime juvabunt, qui juniorum Fratrum institutioni studentes, selectorum saltem Psalmorum Versibus signa aut notulas adjicere optaverint, unde syllabæ in mediis extremisque clausulis acuendæ vel gravandæ dignoscantur. Id interpretationis figuratæ genus non improbassent nostri Ritus auctores, qui singulis Epistolarum Evangeliorumque Versibus talia conjunxerunt indicia, quibus moniti, non minus facile nec minus feliciter rudes quam eruditi canendi regulas etiam subtiliores observarent. Omne punctum tulerit qui tam utile præstiterit Novitiis officium. Cavendum tamen ne libri liturgici calamo notentur. Ad rem potius habendi sunt proprii libelli, seu quinterni.

In quocumque Tono Psalmorum distinguuntur plures modulationes vocis, videlicet : 1° *Inceptio* Versus ; 2° *Flexa* seu *flexio* ☿, in longioribus Versibus ad brevem Pausam (non tamen in monosyllaba aut hebraico nomine) facienda ; 3° *Mediatio* ✶, quæ fit ante Pausam principalem in medio Versus ; 4° *Finalis,* seu *Terminatio,* quæ modulatur in fine Versus. Ceteræ partes intermediæ Versuum *tenores* vocantur, et fiunt in nota dominante Toni.

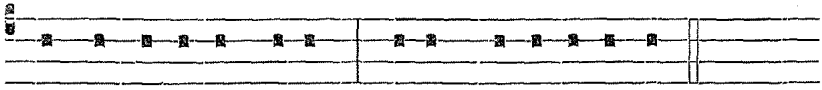
1° *Inceptio* vel est *ligata* vel *soluta,* secundum quod habet duas notas vel unam tantum ad secundam syllabam. Inceptio primi, tertii, quarti, sexti et septimi Toni est *ligata ;* secundi vero quinti et octavi Toni *soluta.*

Inceptio fit respective in omnibus Tonis, quotiescumque ante Psalmum inchoatur Antiphona, sed ad primum Versum tantum ; sequentes autem Versus (non excepto ℣. *Glória Patri.*) incipiunt recto tono in notâ dominante.



Sed in lege Dómi-ni. Donec ponam.

Item quando unica Antiphona dicitur super plures Psalmos, Inceptione factâ ad primum Psalmum, ceteri incipiunt recto tono, etiam si Versus *Gloria Patri.* præcesserit.



Lauda ánima me- a. De- us mi-se-re- á-tur.

Quando Antiphona iisdem verbis incipit ac Psalmus in plena dictione dissyllaba vel supra, tunc intermittuntur verba Antiphonæ in Psalmo, et non fit Inceptio. Quod observatur in omnibus Tonis, v. g.

Ant. Di-xit Dómi-nus. Ps. Dómi-no me- o.

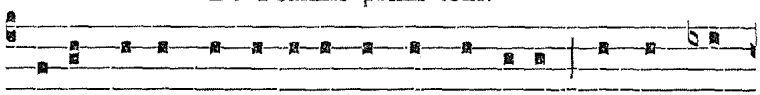
2° *Flexio,* seu *flexa,* fit flectendo syllabam vel syllabas quæ sequuntur accentum ultimæ dictionis, ante signum ℣, videlicet : uno tono, prout infra, in primo, quarto, sexto et septimo Tono ; uno vero semiditono in secundo, tertio, quinto et octavo ; et fit pausa, cum brevi silentio.

3° *Mediatio,* quæ fit ad asteriscum * cum Pausa majore, vel est *longa* vel *brevis,* secundum quod complectitur duos accentus vel unum tantum. Toni Psalmorum, quorum Inceptio est *ligata* (1., 3., 4., 6., 7.), habent Mediationem *longam ;* Toni vero, quorum Inceptio est *soluta* (2., 5., 8.), habent Mediationem *brevem.* In Mediatione tamen quarti Toni, loco penultimi accentus numerantur duæ syllabæ ante ultimum accentum.

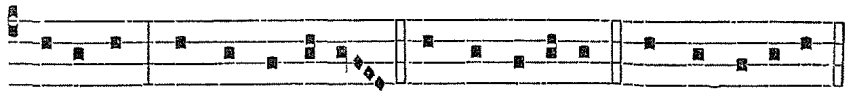
4° *Terminationes* secundum diversos Tonos variantur. Sunt Toni, qui habent unam tantum Terminationem (2., 5., 6.), et sunt, qui habent duas (3., 4., 7., 8.), (tres habet Tonus primus) quæ « differentiæ » dicuntur, et semper in fine singulorum Versuum observentur, etiam in Triduo ante Pascha ad ultimum Versum uniuscujusque Psalmi *(Ordinar.).* Differentiæ post singulas Antiphonas indicantur per notas litteris vocalibus *e u ó u a e (sæculórum. Amen)* impositas.

I.

De Psalmis primi toni.



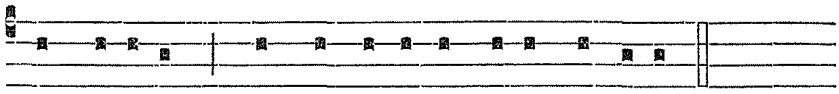
PRIMUS tonus sic íncipit et sic flécti-tur ℣, et sic me-



di- á-tur,* et sic fi-ní-tur. vel sic finí-tur. vel sic finí-tur.

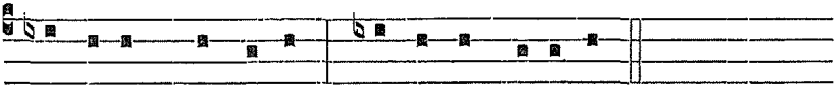
1° *Inceptio* primi Toni est ligata, id est habet duas notas *sol-la* colligatas ad secundam syllabam, qualiscumque illa sit.

2° *Flexio* fit flectendo syllabam vel syllabas, quæ sunt inter ultimum accentum et Pausam breviorem, uno tono, prout infra :



Impi- órum ℣ Lauda ánima me- a Dóminum ℣

3° *Mediatio* primi Toni longa est, id est duos capit accentus, sive naturales, sive adventicios, et fit in notis ♭ *si la sol la* disjunctis. Incipere solet in accentu, sive naturali, sive adventicio, qui penultimus fuerit ante pausam Mediationis. Extrema Mediationis syllaba, qualiscumque sit, fit in nota *la,* quæ nunquam geminatur ; syllaba vero quæ eam immediate antecedit, etiam qualiscumque sit, fit in nota *sol,* quæ aliquando geminatur, nempe si dictio quæ pausam præcedit fuerit latina trium saltem syllabarum habens accentum in sua antepenultima syllaba v. g. *distulit ;* tunc enim syllaba accentu signata debet in nota *sol* et ipsa fieri. Porro syllaba vel syllabæ, quæ inter notam ♭ *si* et notam *sol* occurrerint, in nota *la* erunt faciendæ, v. g. *Dóminum de cælis., Patri et Fílio.* Et nota nomina accentus *naturalis,* accentus *de jure,* accentus *grammatici* aut *prosodici* promiscue adhiberi ad significandum unum quid et idem, scilicet accentum, quem grammatici et versificatores jubeant observari. Accentus *adventicius* seu *improprie dictus* est, quem dictio ceterum atona ob solam cantus necessitatem accipiat.



Dóminum de cæ-lis. * Patri et Fí-li- o. *

De penultimo Mediationis accentu adventicio, seu de dictionibus atonis (pagina 337. indicatis) ob cantus necessitatem acuendis hæc notanda :

Si ultima dictio Mediationis latina unius syllabæ fuerit, eamque dictio atona duarum saltem syllabarum præcesserit, dictio atona censebitur acuta, v. g. súper mé.

Si ultima dictio Mediationis hebraica fuerit duarum tantum sylla-

barum, eamque dictio atona quæcumque præcesserit, dictio atona censebitur acuta, v. g. éx Sión.

Si ultima dictio Mediationis acuta fuerit in priore syllaba, eamque dictio atona duarum saltem syllabarum præcesserit, dictio atona censebitur acuta, v. g. súper éum.

Si ultima dictio Mediationis fuerit quatuor tantum syllabarum quarum penultima brevis, aut trium tantum syllabarum quarum penultima longa, ipsamque dictio atona quæcumque præcesserit, dictio atona censebitur acuta, v. g. cúm princípibus., ét tabéscet.

Si vero ultima dictio Mediationis fuerit latina quinque saltem syllabarum, quarum penultima brevis; aut quatuor saltem syllabarum quarum penultima longa; vel si fuerit nomen hebraicum trium saltem syllabarum, secunda syllaba citra ultimum accentum censebitur acuta, v. g. misericórdia, benedíctum, Jerúsalém.

Sed nunquam apud nos fit accentus in ultima syllaba dictionis latinæ duarum aut plurium syllabarum.

Hic dicta valeant (distinctis distinguendis), quoties in regulis sequentibus penultimi accentus adventicii mentio occurrerit.

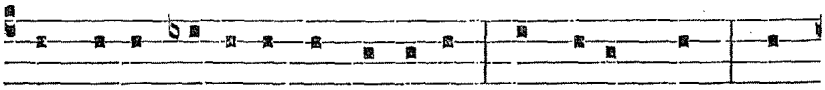
Quando autem sunt tres tantum syllabæ cum duobus accentibus, vel quando ultimus accentus immediate sequitur penultimum, nota *la* post notam ♭ *si* prætermissa, Mediatio fit hoc modo:

Indú-tus ést. * Justus és Dómi-ne. * Nón sté-tit. *

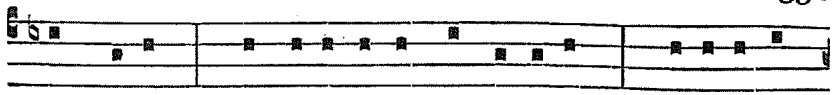
Si duo monosyllaba fuerint in fine, penultimus censebitur accentus qui pertinet ad dictionem tertiam citra pausam Mediationis. Si vero præfata dictio tertia atona fuerit, accentum ob cantus necessitatem accipiet, v. gr.:

Bonus es tu. * Contra me est. * In me est. *

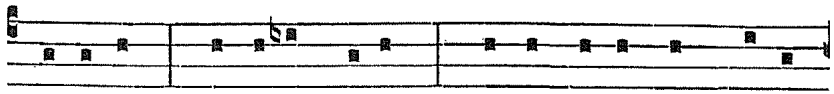
Diversæ Mediationes.



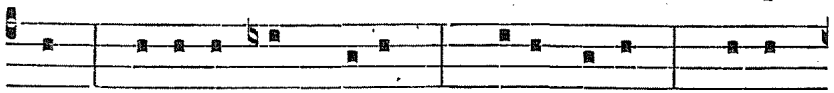
Audí-vit Dóminus et dístu-lit. * Argu- as me. * Qui



vúlt ví-tam. * Ædi- fi-cá-tur út cí-vi-tas. * Jerusa-lém



Dóminum. * Isra- él De- us. * Confirmá-ti sunt súper



me. * Dóminus éx Si- ón. * Súper é- um. * E- um

cúm princí-pi-bus. * Fremet ét tabéscet. * Mi-sé-ri-cór-

di- a. * Béne-díctum. * Jerúsa-lém. * Domus A-a-rón. *

4° Tres sunt diversæ Terminationes Versuum primi Toni, ut supra dictum est ; quæ omnes regulariter fiunt declinando in notis *sol fa* solutis, duabus syllabis ante ultimum accentum. Si terminetur Versus dictione duarum aut trium syllabarum accentum habente in priore syllaba, eamque extremam dictionem præcesserit una aut forte altera monosyllaba (v. g. *in quibus* NON EST *salus.*), prædictæ monosyllabæ accentu carere censebuntur, et in *sol fa* inclinabuntur. — Si extrema Versus dictio monosyllaba fuerit, non acuitur, sed vox in *sol-la* elevatur ad syllabam acutam dictionis præcedentis (v. g. génui te., præcínxit se., consolátus és me.) ; immo si penultima Versus dictio per se atona fuerit, accentum accipiet (v. g. mirabílibus súper me., convertúntur ád cor). — Si in fine Versus fuerit nomen hebraicum duarum syllabarum (v. g. Dávid), vox in *sol-la* elevatur ad priorem syllabam ; si vero nomen hebraicum fuerit trium aut plurium syllabarum (v. g. Jerúsalem), vox in *sol-la* elevatur ad antepenultimam.

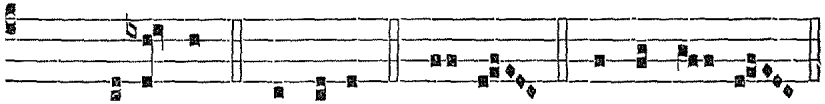
5° *Prima Terminatio* descendit ad finalem Toni *re,* conjunctis quatuor notis ad ultimam syllabam :

E u ó u a e. Sede a dextris me- is. Nomen

Dómi-ni. Et præcínxit se. Ante lu-cí-fe-rum

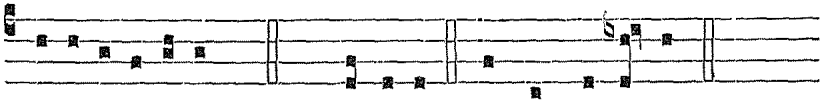
génu- i te. In qui-bus non est sa-lus.

Adhibetur autem : 1° Quando Antiphona incipit in *ut* grave ; 2° quando incipit in *fa,* et in notis inferioribus facit melodiam non statim ascendendo in *la :*



Ant. Be- á- tus. Cœperunt. Pa- ter. Ipsi so- li.

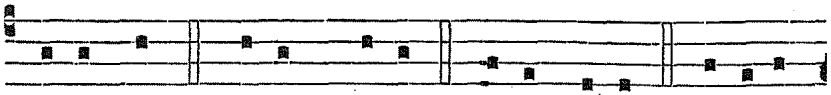
6° *Secunda Terminatio* eodem modo fit ac præcedens, hoc excepto quod non descendit in *re,* sed sistit in *sol.* Hæc autem adhibetur : 1° Quando Antiphona incipit in *re ;* 2° Quando Antiphona incipiens in *fa* descendit in *ut,* et per *re* ascendit in *la.*



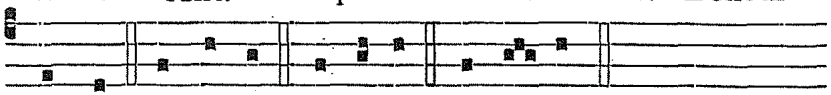
E u ó u a e. Ant. Gló-ri- a. Ave Ma-rí- a.

7° *Tertia Terminatio,* quæ sistit in *la* acuto eodem modo fit ac præcedentes, et adhibetur 1° quando Antiphona incipit in *la* acuto ; 2° quando incipit in *fa* gravi, si statim *mi re* sequatur post *fa,* vel de *fa* statim saliat in *la,* vel de *fa* per *sol* ascendat in *la :*

E u ó u a e. Pesti-lénti- æ non sedit. Dedit timén-

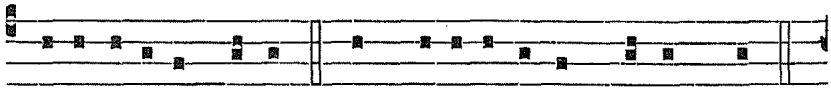


ti-bus se. Ant. Erunt primi. Vo-lo Pa-ter. Benedí-

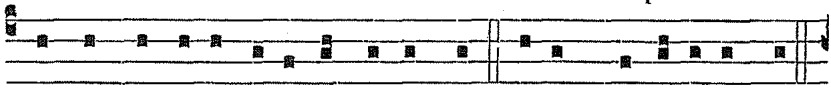


ctus es. Apértis. Dómi-ne. Dómi- nus.

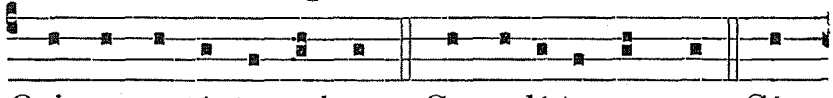
Diversi fines Versuum.



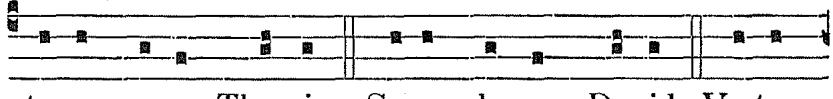
Mi-rabí-li- a fe-cit. In mi-rabí- li-bus super me.



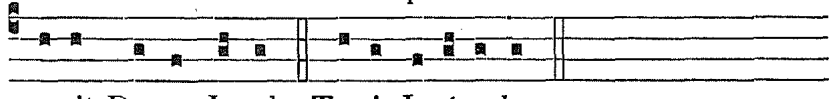
Abundánti- a dí-li-génti-bus te. Tu-um vi-ví-fi-ca me.



Qui convertúntur ad cor. Conso-lá-tus es me. Cón-



te-res naves Tharsis. Super domum David. Vo-tum



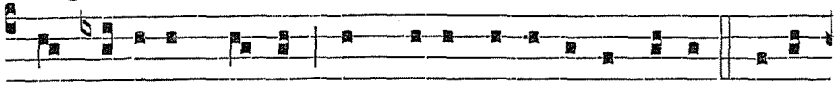
vovit De- o Jacob. Tu- i Jerúsa-lem.

De Canticis primi toni.

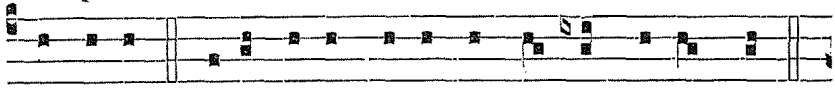
8º Cantica evangelica *Magnificat*. et *Benedictus*. in primo Tono eodem modo incipiunt ac Psalmi ejusdem Toni. (Inceptio autem fit ad singulos Versus in omnibus Tonis. Non fit in prædictis Canticis Flexio; minor tamen pausa sinè Flexione, etsi non indicatur, permittitur, ut in Versibus ad Introitum Missæ. Canticum *Nunc dimittis*. in Completorio, Cantica quoque *Benedícite., Confíteor tibi., Ego dixi., Exsultávit., Cantémus Dómino., Dómine audívi*. et *Audíte cœli*. in Laudibus cantantur sicut Psalmi.)

9° *Mediatio* (quæ omittitur ad primum Versum *Magnificat.*) regulariter incipit declinando in notis colligatis *la-sol* ad syllabam quæ præcedit immediate penultimum accentum sive naturalem, sive adventicium (Videsis pag. 349); penultimus autem accentus fit in notis colligatis *sol-si,* penultima Mediationis syllaba in notis colligatis *la-sol,* ultima Mediationis syllaba in notis colligatis *sol-la.* Si quæ vero syllabæ inter penultimum accentum et penultimam syllabam fuerint, fiant in nota dominante *la.* Si extrema Mediationis syllaba accentum de jure habet, penultimus accentus censetur qui revera antepenultimus est, ut in exemplis *Magna qui potens est,* et *Dóminus Deus Israel.*

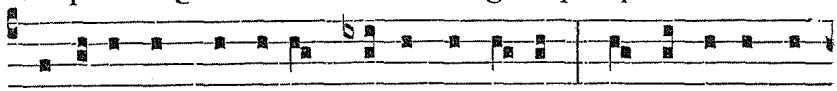
Ma-gní-fi-cat * ánima me- a Dóminum. Et exsultá-



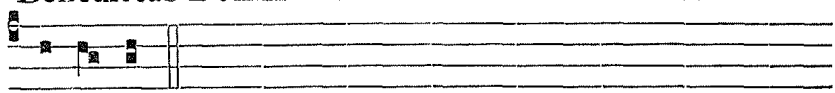
vit spí-ri-tus me- us,* in De- o sa-lu-tá-ri me- o. Qui- a



respéxit. Qui- a fe-cit mi-hi magna qui po-tens est. *



Benedíctus Dóminus De- us Isra- él. * Al-tíssimi vo-



cábe- ris. *

Terminationes Canticorum eædem sunt ac Psalmorum in omnibus Tonis.

II.

De Psalmis secundi toni.

SECUNDUS tonus sic ínci-pit, et sic flécti-tur ℣ et

sic medi- á-tur * et sic fi-ní-tur.

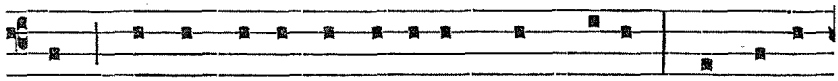
1° *Inceptio* secundi Toni non est ligata, sed duæ primæ syllabæ in notis solutis *ut re* gravibus proferuntur.

2° *Flexio* fit declinando in nota *re* ad syllabam vel syllabas, quæ sunt inter ultimum accentum et pausam breviorem.

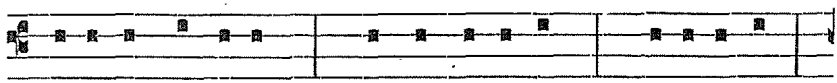
3° *Mediatio* secundi Toni dicitur brevis, quia fit tantum in ultimo accentu, elevando vocem in nota *sol* ad ipsum. Syllaba vero vel syllabæ sequentes fiunt in nota dominante *fa*. Si tamen extrema Mediationis dictio hebraica fuerit aut monosyllaba, elevata voce ad eam in nota *sol,* non sequitur alia nota, v. g. *Domus Aarón., Dicta sunt de té.*

Diversæ Mediationes :

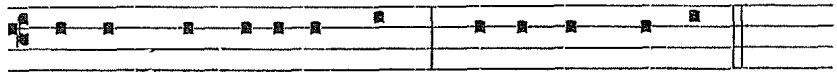
Be- á-tus vir qui non ábi- it in consí- li- o impi- ó-



rum ꝫ et in vi- a pecca-tórum non ste-tit * Laudá-te



pú- e-ri Dóminum. * Domus A-a-rón. * Jerusa-lém. *



Propter quod locú-tus súm. * Dicta sunt de té. *

4° Psalmi secundi Toni unicam habent *Terminationem* in notis solutis *mi ut re* gravibus, quarum collocatio hic, ob majorem brevitatem, retrocedendo a *re* ad *ut* et ab *ut* ad *mi* declarabitur.

¶ Extrema a Versus fine syllaba fit in nota *re,* quæ nunquam geminatur.

¶ Secunda a Versus fine syllaba fit in nota *ut,* quæ quandoque geminatur, id est et in secunda et in tertia a Versus fine syllaba ponitur, quod contingit 1°. si extrema Versus dictio latina fuerit trium saltem

syllabarum accentum habens in antepenultima, v. g. *ibimus*, vel hebraica trium saltem syllabarum, v. g. *Israel.*, 2° si extrema Versus dictio monosyllaba fuerit quam præcedit dictio quævis duarum aut trium tantum syllabarum, v. g. *Super me., Júdica me.*, vel dictio quatuor aut plurium syllabarum accentum habens in penultima, v. g. *adjuvábunt me.* (Sed si dictio quæ præcedit extremam Versus dictionem monosyllabam fuerit quatuor aut plurium syllabarum accentum habens in antepenultima, nota *ut* non est geminanda, v. g. *Diligéntibus se., Timéntibus se*). Nota *ut* nunquam triplicatur.

Si extrema Versus dictio latina aut hebraica fuerit duarum tantum syllabarum, vel si fuerit monosyllaba quam una alterave monosyllaba præcedit, non geminatur nota *ut* ante notam *re*, v. g. *Mirabília fecit. Domum David., Convertúntur ad cor., Consolátus es me., Habitátio est in te.*

¶ Tertia a Versus fine syllaba (vel quarta, si nota *ut* geminanda fuerit) fit in nota *mi*. Prædicta vero nota *mi* geminatur, si dictio ad quam ipsa nota *mi* pertinet sit trium saltem syllabarum habens accentum in antepenultima, prætereaque dictio immediate sequens incipiat in nota *ut*, v. g. *Dómini ibimus.*: *Filiæ Sion., Sæculo tu es.* In aliis casibus non geminatur nota *mi* ante notam *ut*, etiamsi notam *ut* præcedant duæ syllabæ, etiam accentu carentes, ad unam eamdemque dictionem non pertinentes, v. g. *Pestiléntiæ non sedit., Pedum tuórum., Fácere cum eis.*

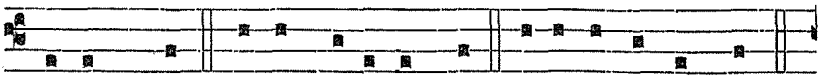
Diversi fines Versuum.

E u ó u a e. Humi- li- á-tus sum nimis. Dómi-ni

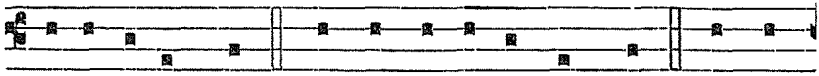
í-bimus. In átri- is tu- is Jerusa-lém. Qui custódit

Isra- él. Mi-rabí-li- a fe-cit. Super domum Davíd.

Fí- li- æ Si- on. In mi-rabí- li-bus super me. Adju-



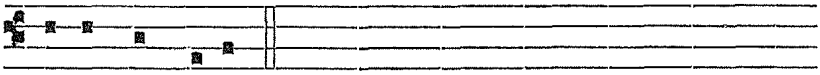
vábunt me. Tu- a júdi-ca mé. Di- li-génti-bus té.



Timénti-bus sé. Qui convertúntur ad cor. Conso-

lá-tus es me. Sæcu-lo tu es. Habi-tá-ti- o est in

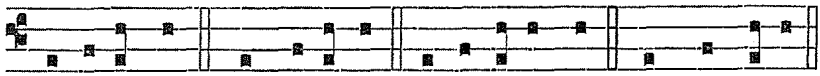
te. Pesti-lénti- æ non sedit. Pedum tu- ó rum. Fá-



ce-re cum e- is.

De Canticis secundi Toni.

5. *Inceptio* Canticorum hujus Toni est ligata ad tertiam syllabam, qualiscumque illa sit, in qua fiunt duæ notæ conjunctæ ascendentes *ut-fa*.



Benedí-ctus Magní-fi-cat. Esu-ri- éntes. Et tu pu- er.

6. *Mediatio* fit regulariter declinando in notis *fa-mi* colligatis ad syllabam quæ præcedit penultimum accentum sive naturalem sive adventicium, ad quem vox elevatur in notis colligatis *fa-sol;* quæ iterantur ad ultimum accentum, nisi aliter in sequentibus exemplis notatum fuerit. Syllabæ autem quæ sunt inter penultimum et ultimum accentum fiunt in nota *sol,* post ultimum vero accentum in nota dominante *fa*.

Et exsultávit spí-ri-tus me- us. * Qui- a fe-cit mi-hi

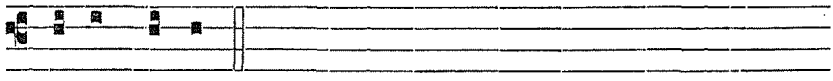
magna qui po-tens est. * Progéni- e in progé-ni-

es. * Po- téntes de sede * Dómi-nus De- us Isra- el : *

qui- a vi-si-távit et fe-cit redempti- ónem plebis su-æ.

Et e-réxit cornu sa- lú-tis nobis * In domo David

pú- e-ri su- i. * Nostrórum li-be-rá-ti. * Justí- ti- a



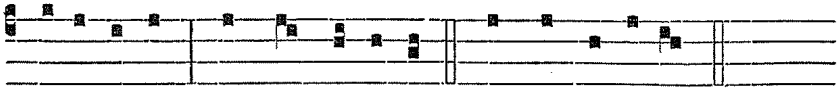
co-ram ipso. *

7. *Terminatio* Canticorum ut in Psalmis hujus Toni.

III.

De Psalmis tertii Toni.

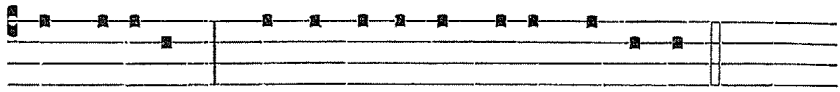
TERTI- us tonus sic ínci-pit, et sic flécti-tur ℣, et sic



medi- á-tur, * et sic fi-ní-tur, vel sic fi-ní-tur.

1 *Inceptio* Psalmorum tertii Toni est ligata in notis colligatis *la-ut* acutis ad secundam syllabam, qualiscumque illa sit.

2 *Flexio* fit declinando in nota *la* ad syllabam aut syllabas, quæ sunt inter ultimum accentum et pausam breviorem.



Impi- órum ℣ Lauda á-nima me- a Dómi-num ℣

3° *Mediatio* est longa, id est duos capit accentus, sive naturales sive adventicios, et circa utrosque servatur quod de Mediatione Psalmorum primi Toni pag. 349. et 350. dictum est, sic tamen mutata melodia, ut ubi in primo Tono leguntur notæ ♮ *si la sol la,* in tertio Tono legantur notæ *re ut si ut.*

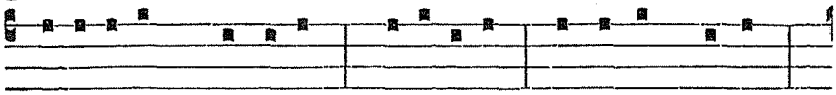
Diversæ Mediationes.

Vo-lúntas e-jus, * In ma-lignánti-bus, * Audí-vit Dó-

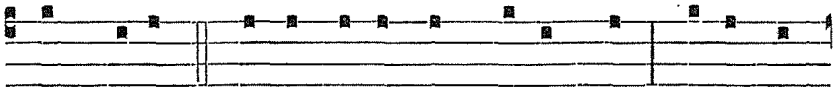
minus et dístu-lit. * Argu- as mé, * Qui vult vi-tam. *

Indú-tus est. * Justus és Dómi-ne. * Ædi- fi-cá-tur

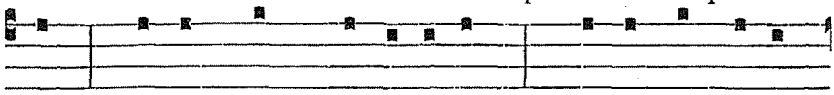
út cí-vi-tas. * Dóminus éx Si- ón, * Domus A-arón. *



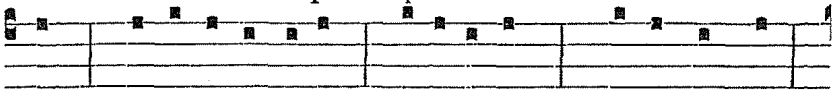
Jerusa-lém Dóminum. Jerusa-lém. Isra- él De- us.



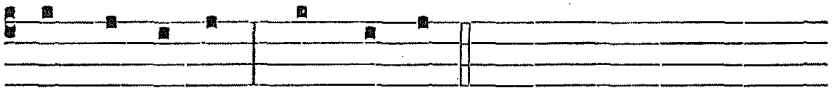
Non ste-tit. * Confirmá-ti sunt super me. * Súper é-



um. * E- um cúm princí-pi-bus. * Fremet ét tabés-



cet. * Mi-sé-ri-córdi- a. * Bénedictum. * Bónus es tu. *



Cóntra me est. * In me est. *

2. Duæ sunt Terminationes Versuum tertii Toni, ut supra notatum est.

Prima Toni tertii *Terminatio* incipit ad quintam vel ad quartam syllabam ante finem Versus in notis *ut-si* colligatis, exceptis duobus casibus infra afferendis, quibus incipit in nota *si* soluta.

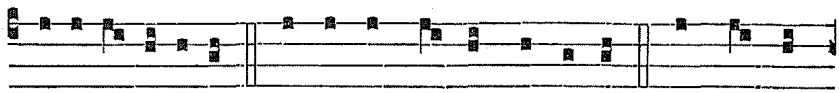
Primo, incipit Toni tertii prima Terminatio in notis *ut-si* colligatis ad quintam a Versus fine syllabam, si extrema Versus dictio accentum in sua antepenultima syllaba habuerit, vel vox hebraica trium saltem syllabarum fuerit, v. g. *Anima mea Dóminum., In lege Dómini., Ordinem Melchísedech, Tuis Jerúsalem.* — Secundo incipit Toni tertii prima Terminatio in notis *ut-si* colligatis ad quintam a Versus fine syllabam, si extrema Versus dictio monosyllaba fuerit, secunda vero a Versus fine dictio qualiscumque duarum saltem syllabarum fuerit, v. g. *Et præcínxit se., Meam super me., Ante lucíferum génui te., Diligéntibus te., Vivífica me.* (Exceptiones : Incipit quidem prima Toni tertii Terminatio ad quintam a Versus fine syllabam, sed in sola nota *si*, quando secunda a Versus fine dictio accentum habet in antepenultima syllaba et extrema Versus dictio trium tantum syllabarum est accentum habens in antepenultima, v. g. *Erigens páuperem., Dómini ibimus.* — Idem contingit si tertia a Versus fine dictio trium saltem

syllabarum fuerit accentum habens in antepenultima, secunda vero a Versus fine dictio duarum tantum syllabarum et extrema dictio monosyllaba v. g. *In mirabilibus super me.*

¶ Ad quartam vero syllabam ante finem Versus, et quidem in notis *ut-si* colligatis, incipit prima tertii Toni Terminatio in casibus supra non allatis.

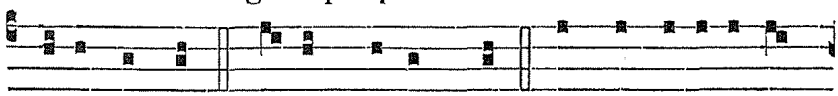
Porro incepta Terminatione, sive in notis *ut-si* colligatis, sive in nota *si* soluta, ut supra, prima syllaba quæ sequitur fit semper in notis *la-si* colligatis, sequens in nota *la* soluta, quæ nunquam geminatur, denique extrema Versus syllaba in notis colligatis *sol-la*. Aliquando tamen inter notam *la* et notas extremas *sol-la* fit nota *sol* soluta, scilicet 1° si extrema Versus dictio fuerit trium saltem syllabarum accentum habens in antepenultima, v. g. *Dóminum.*; 2° si extrema Versus dictio fuerit hebraica trium saltem syllabarum, v. g. *Jerusalèm.*; 3° si extrema dictio monosyllaba fuerit, quam præcedat dictio duarum saltem syllabarum, v. g. *Præcinxit se., Super me., Ante luciferum génui te.*

Diversi fines Versuum.

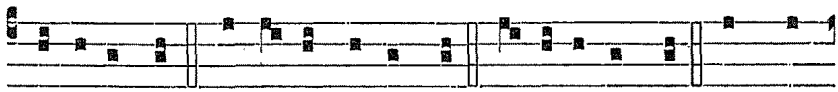


E u ó u a e. Anima me- a Dómi-num. In le- ge

Dómi-ni. Eri-gens páuperem. Dómi-ni í-bimus. Et

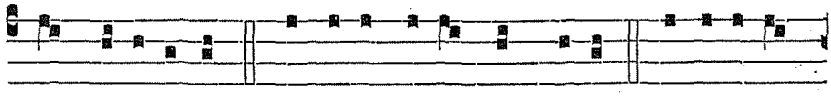


præcínxit se. Me- am super me. Ante lucí-fe-rum



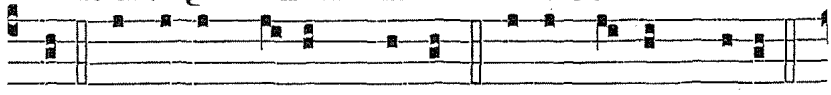
génu- i te. Di- li- génti-bus te. Vi- ví- fi-ca me. In mi-

rabí- li-bus super me. Ordi-nem Melchí-sedech. Tu-

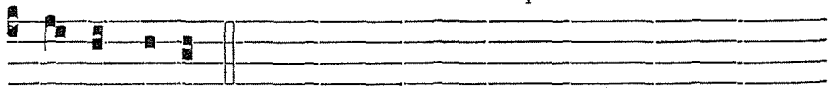


is Jerusa-lém. Pesti-lénti-æ non sedit. Mi-rabí-li-

a fe-cit. Qui convertúntur ad cor. Conso-lá-tus es

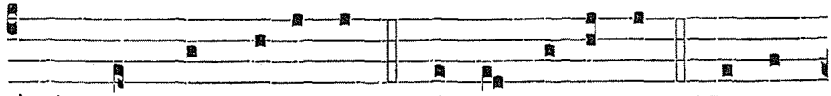


me. Cónte-res na-ves Tharsis. Super domum David.

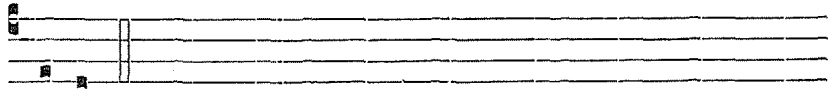


De- o Jacob.

Prima Terminatio Toni tertii adhibetur, quando Antiphona incipit in nota *mi* gravi, v. g.



Ant. Dum comple-réntur. Qui de terra est. Te vír-



gi-num.

3. *Secunda* tertii Toni *Terminatio* seu *Differentia* incipit, modo declinando in sola nota *la* ad syllabam ante ultimum accentum, modo declinando in notis *si la* solutis ad duas syllabas quæ ipsum præcedunt. Prius autem qualis accentus sit aut censeri ultimus hic debeat notandum est. Si extrema dictio Versus monosyllaba fuerit, ultimus accentus censebitur accentus dictionis præcedentis, quæ si naturali accentu caruerit, accentum adventicium ob cantus necessitatem accipiet, ut infra in exemplis *Tuum vivifica me. Convertúntur ád cor.* et *Mirabilibus súper me.* — Quando in fine Versus fuerit nomen hebraicum, acuitur in penultima syllaba, si fuerit nomen duarum syllabarum, in antepenultima vero, si trium aut plurium syllabarum, ut infra in exemplis *Deo Jácob.* et *Tuis Jerúsalem.* — Si extrema Versus dictio duarum aut trium fuerit syllabarum accentum habens in priore syllaba, eamque præcesserit monosyllaba aut nomen hebraicum, prædi-

cta monosyllaba aut prædictum nomen hebraicum acuitatem amittet, ut infra in exemplis *In quibus non est salus.* et *Pestilèntiæ non sedit.*

Sic definito ultimo accentu, hæc de secunda Toni tertii Terminatione sunt notanda.

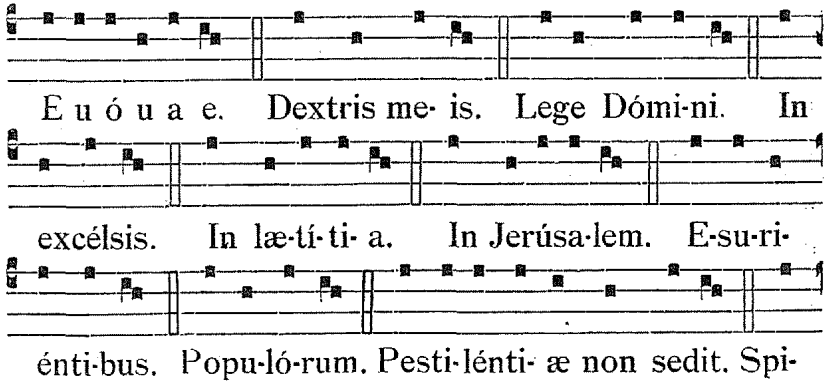
Secunda Terminatio tertii Toni incipit declinando in nota *la* ad syllabam quæ præcedit ultimum accentum : Primo si sola fuerit inter penultimum et ultimum accentum, ut infra in exemplis *Dextris meis., Lege Dómini.* et *Consolátus és mé.* — Secundo incipit tertii Toni secunda Terminatio declinando in nota *la* ad syllabam quæ præcedit ultimum accentum, si extrema Versus dictio latina fuerit trium tantum syllabarum habens accentum in penultima, aut latina quatuor tantum syllabarum habens accentum in antepenultima, aut etiam hebraica quatuor tantum syllabarum, eamque monosyllaba ceterum atona præcesserit (quæ ob cantus necessitatem atona non censebitur), ut infra in exemplis *In excélsis., In lætítia., In Jerúsalem.* — Tertio, incipit tertii Toni secunda Terminatio declinando in nota *la* ad syllabam quæ præcedit ultimum accentum, si extrema Versus dictio fuerit quatuor saltem syllabarum quarum penultima longa, aut quinque saltem syllabarum quarum penultima brevis, ut infra in exemplis *Esuriéntibus.* et *Populórum.*

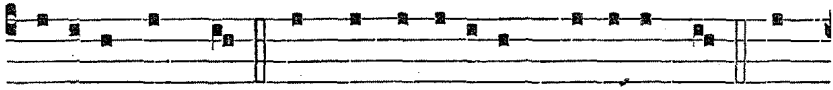
¶ Si vero, extra præcedentes casus, inter penultimum et ultimum accentum syllabæ duæ aut plures fuerint, incipiat Terminatio declinando in notis *si la* disjunctis ad duas syllabas quæ præcedunt ultimum accentum, ut infra in exemplis *Pestilèntiæ non sedit., Spíritui sancto.* et *Tuis Jerúsalem.*

Ultimus accentus et syllaba aut syllabæ quæ sunt inter ipsum et extremam Versus syllabam cantantur in *ut* juxta exempla *E u ó u a e, Lége Dómini, Tuum vivifica me.* etc.

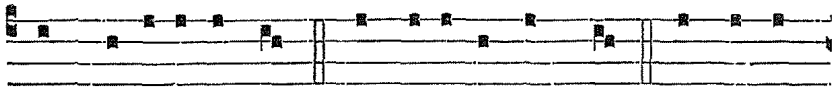
Extrema Versus syllaba canitur in notis *si-la,* colligatis, ut infra in omnibus exemplis.

Diversi fines Versuum juxta secundam Differentiam tertii Toni.

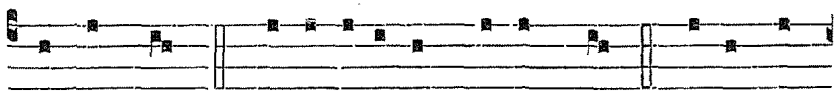




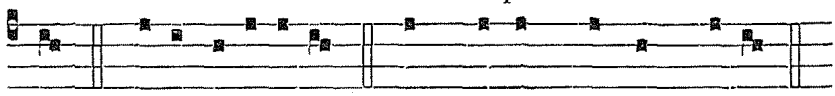
ri-tu- i sancto. Ante lu-cí-ferum génu- i te. Tu-



um vi-ví- fi-ca me. Conso-lá-tus es me. Convertún-



tur ad cor. Mi-ra-bí- li-bus super me. De- o Ja-



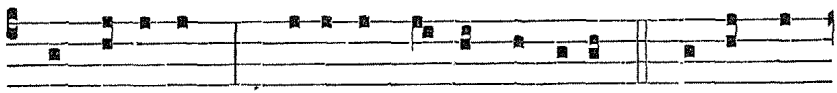
cob. Tu- is Jerúsa-lem. In qui-bus non est sa-lus.

Secunda tertii Toni Terminatio seu Differentia adhibetur quando Antiphona non incipit in *mi*, v. g.

Ant. Salva, nos. Omni- a. Re-líquit e- um. Placébo.

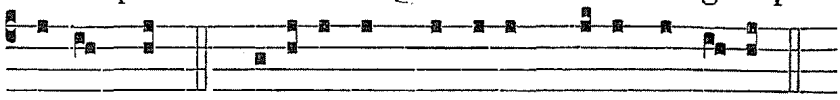
De Canticis tertii Toni.

4. *Inceptio* Canticorum eadem est atque in Psalmis hujus Toni.
5. *Mediatio* fit elevando vocem in notis colligatis *ut-re* acutis ad penultimum accentum, vel, si fuerit vox hebraica aut monosyllaba in fine, ad antepenultimum; penultima Mediationis syllaba fit in notis colligatis *si-la,* ultima vero in notis colligatis *la-ut.* Syllaba aut syllabæ quæ fuerint inter penultimum accentum, sive naturalem, sive adventicium et penultimam syllabam Mediationis, fiunt in nota *ut.*



Magní- fi-cat * ánima me- a Dóminum. Et exsul-

távit spí-ri-tus me- us.* Qui- a fe-cit mi-hi magna qui

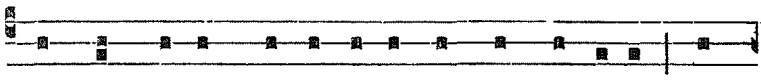


po-tens est. * Benedíctus Dóminus De- us Isra- el. *

6. *Terminatio* Versuum ut in Psalmis hujus Toni.

IV.

De Psalmis Toni quarti.



QUARTUS tonus sic inci-pit, et sic flécti-tur ℣ et

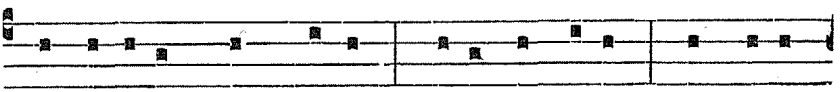
sic medi- á-tur, * atque sic fi- ní- tur.

1. *Inceptio* hujus Toni est ligata in notis *sol-la* ad secundam syllabam qualiscumque illa sit.

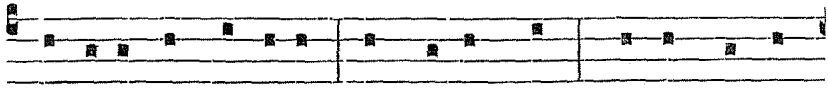
2. *Flexio* fit declinando in nota *sol* ad syllabam vel syllabas quæ sunt inter ultimum accentum et pausam breviorem.

3. *Mediatio* incipit in notis solutis *sol la,* duabus syllabis regulariter ante extremum accentum, qui faciendus est in nota *si,* prout in sequentibus exemplis notatur. Si tamen tertia ante extremum Mediationis accentum syllaba alicujus dactylicæ dictionis penultima brevis fuerit, etiam ipsa fit in nota *sol,* v. g. *Dóminus et distulit., Dóminus Sion.* Si autem extremus accentus fuerit in extrema syllaba Mediationis, post notam *si* omittitur nota *la,* v. g. *Arguas me., Ex Sion.*

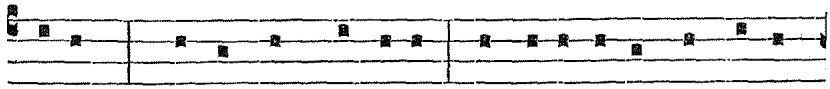
Diversæ Mediationes.



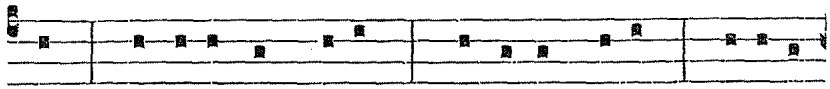
Pecca-tórum non ste-tit. * Vo-lúntas e-jus. * Audí-vit



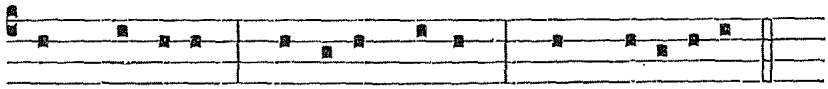
Dóminus et dístu-lit, * Argu- as me. * Homo qui vult



vi-tam. * Justus es Dómine. * Ædi- fi-cá-tur ut cí-vi-



tas. * Dóminus ex Si- on. * Dómi-nus Si- ón. * Jerúsa-



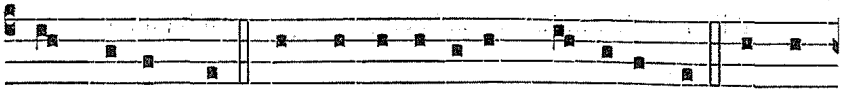
lem Dóminum. * Isra- el De- us * Sunt Jerusa-lém. *

Prima Terminatio quarti Toni (extra casus mox excipiendos) incipit in nota *sol* ad quintam syllabam ante finem Versus, quarta syllaba ante finem Versus fit in nota *la* soluta, tertia in notis *si-la* colligatis, secunda in notis *sol-fa* colligatis (nisi aliter signetur), extrema in nota *mi* soluta, ut in exemplis *E u ó u a e* et *Mirabília fecit.*

¶ Si vero extrema Versus dictio latina fuerit trium saltem syllabarum habens accentum in sua antepenultima syllaba, aut nomen hebraicum trium saltem syllabarum, aut dictio monosyllaba quam præcedat dictio duarum saltem syllabarum, prima Terminatio quarti Toni incipit in nota *sol* ad sextam syllabam ante finem Versus ; quinta syllaba ante finem Versus fit in nota *la* soluta, quarta in notis *si-la* colligatis, tertia in nota *sol* soluta, secunda in nota *fa* pariter soluta, extrema in nota *mi,* ut in exemplis *In mirabilibus super me., Ante luciferum gènui te., Non commovébitur., Omnia quæ in eis sunt., Tuis Jerúsalem.*

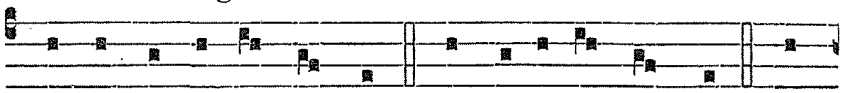
Diversi fines Versuum juxta primam Differentiam Toni quarti.

E u ó u a e. Mi-rabí-li- a fe- cit. In mi-rabí-li-

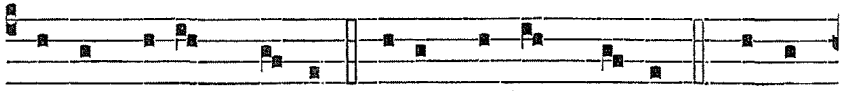


bus super me. Ante lu·cí·ferum gé·nu· i te. Abun·

dánti· a di· li·génti·bus te. Tu· um vi·ví· fi·ca me.

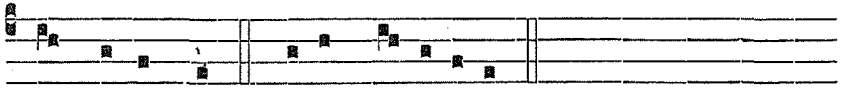


Qui convertúntur ad cor. Conso·lá·tus es me. Cón·



te·res naves Tharsis. Super domum Da·vid. Vo·vit

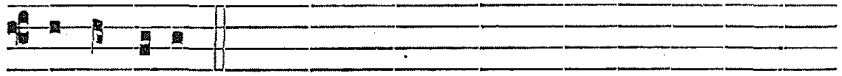
De· o Ja·cob. Non commo·vébi·tur. Omni· a quæ



in e· is sunt. Tu· is Je·rúsa·lem.

Prima Terminatio quarti toni adhibetur, quando Antiphona desinit in nota *mi* gravi ; et solet notari cum clavi *ut* in summa linea, vel cum clavi *fa*.

Ant. Fi·dé·li· a. Ant. In mandá·tis. Médi· a vi·ta.



Intercéde.

Alius modus notandi Psalmos juxta quartum Tonum.

QUARTUS tonus sic ínci-pit et sic flécti-tur ℣ et sic

medi- á-tur, * atque sic fi-ní-tur.

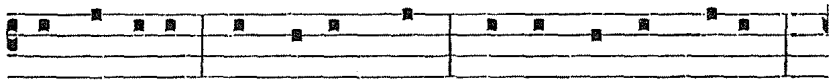
1. *Inceptio* est ligata in notis *ut-re* acutis ad secundam syllabam, qualiscumque illa sit.

2. *Flexio* fit declinando in nota *ut* acuta ad syllabam vel syllabas, quæ sunt inter ultimum accentum et pausam breviorem.

℣ 3. *Mediatio* incipit in notis solutis *ut re* acutis, duabus syllabis regulariter ante extremum accentum, qui faciendus est in nota *mi* acuta, prout in sequentibus exemplis notatur. Si tamen tertia ante extremum Mediationis accentum syllaba alicujus dactylicæ dictionis penultima brevis fuerit, etiam ipsa fiat in nota *ut* acuta ut infra in exemplo *Dóminus et distulit*. Si autem extremus accentus in Mediationis extrema syllaba fuerit, post notam *mi* omittitur nota *re*, v. g. *Arguas me., Ex Sion.*

Diversæ Mediationes.

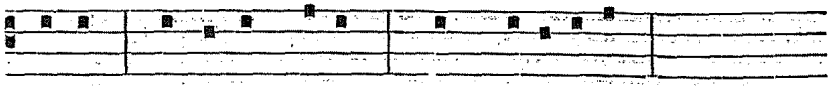
Pecca-tórum non ste-tit. * Vo-lúntas e-jus. * Dómi-nus



et dístu-lit. * Argu- as me. * Homo qui vult vi-tam. *

Justus es Dómi-ne. * Ædi- fi-cá-tur ut cí-vi-tas. * Dó-

mi-nus ex Si- on. * Domus A-aron. * Jerúsa-lem Dó-



mi-num. * Isra- el De- us. * Sunt Jerúsa-lém. *

4. *Secunda Terminatio* Toni quarti (extra casus mox excipiendos) incipit ad quintam syllabam ante finem Versus, quæ fit in nota *ut* acuta, quarta in nota *re* acuta, tertia in nota *mi* acuta, secunda in nota *ut* acuta, extrema in nota *la,* v. g. *E u ó u a e., Mirabilia fecit.* etc.

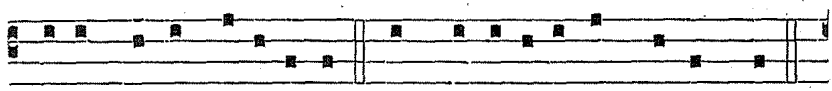
℣ Si vero extrema Versus dictio latina fuerit trium saltem syllabarum accentum habens in antepenultima, aut nomen hebraicum trium saltem syllabarum, aut dictio monosyllaba, quam præcedit dictio duarum saltem syllabarum, incipit Toni quarti secunda Terminatio ad sextam syllabam ante finem Versus, quæ sexta syllaba fit in nota *ut* acuta ; quinta fit in nota *re* acuta, quarta in nota *mi* acuta, tertia in nota *ut* acuta, secunda et extrema in nota *la,* ut in exemplis *Laudáte nomen Dómini., Tuis Jerúsalem., In mirabilibus super me., Ante luciferum génui te.* etc.

Diversi fines Versuum juxta secundam Differentiam Toni quarti.

E u ó u a e. Mi-rabí- li- a fe-cit. Cónteres naves

Tharsis. Super domum David. Convertúntur ad cor.

Conso-lá-tus es me. Laudá-te nomen Dómi-ni. A-



tri- is tu- is Jerúsa-lem. In mi-rabí- li-bus super me.

Ante lu-cí-ferum génu- i te. Abundánti- a di-

li-génti bus te. Tu- um vi-ví- fi-ca me. Tu- a júdi-

ca me. Omni- a quæ in e- is sunt.

Vovit De- o Jacob. Non commovébi-tur. [illegible]ando

conso-lábe ris me. Tu- is Jerúsa-lem.

Prædictus secundus modus notandi Psalmos Toni quarti adhibetur, quando Antiphona desinit in nota *la* acuta, et notari solet cum clavi *ut* in secunda linea (quæ scilicet immediate sub linea summa est).

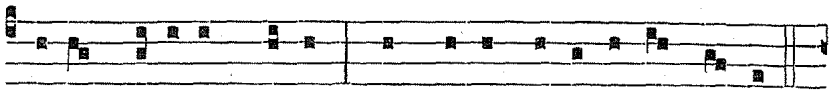
Ant. Ad sedes regni. Si quis si-tit. Si- on.

De Canticis quarti Toni.

6. *Inceptio* Canticorum quarti Toni eadem est ac in Psalmis ejusdem Toni.

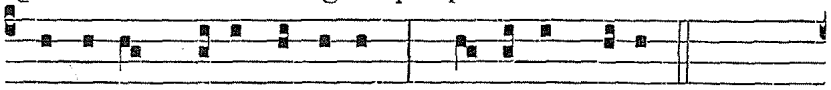
7. *Mediatio* Canticorum fit regulariter declinando in notis colligatis *la-sol* (vel *re-ut* acutis) ad syllabam quæ præcedit immediate penultimum accentum ; penultimus accentus fit in notis colligatis *sol-si* (vel *ut-mi* acutas), ultimus in notis *la-si* (vel *re-mi* acutas). Syllabæ quæ inter penultimum et ultimum accentum fuerint fiant in nota *si* (vel in nota *mi* acuta) ; quæ vero sequuntur ultimum accentum fiant in nota dominante *la* (vel *re* acuta). Si extrema Versus syllaba accentum de jure habet, acuitatem amittit, et penultimus accentus censetur qui grammatice antepenultimus est ; ultimus vero censetur qui penultimus, v. g. *Dóminus Deus Israel., Magna qui potens est.*

MAGNI-FI-CAT * ánima me- a Dóminum. Et exsul-



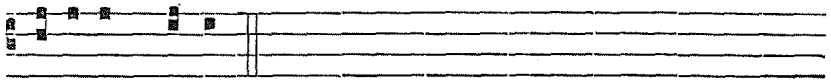
távit spi-ri-tus me- us * in De- o sa-lu-tá-ri me- o.

Qui- a fe-cit mi-hi magna qui po-tens est. * Benedíctus



Dómi-nus De- us Isra- el. * Sa- lú-tis nobis. *

Magní-fi-cat * ánima me- a Dóminum. Et exsultávit



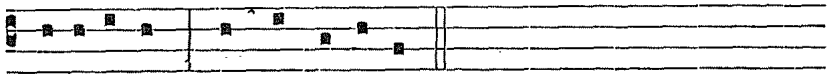
spí-ri-tus me- us. *

Terminationes vero eodem modo fiunt ac in Psalmis hujus Toni, ut supra.

V.

De Psalmis quinti Toni.

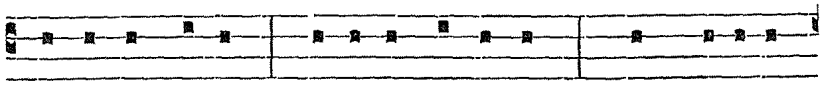
QUINTUS Tonus sic ínci-pit, et sic flécti-tur ℣ et sic



medi- á-tur *, et sic fi-ni-tur.

1. *Inceptio* quinti Toni non est ligata, et fit in notis sòlutis *fa* et *la*.
2. *Flexio* fit in nota *la*.
3. *Mediatio* quinti Toni dicitur brevis, quia fit tantum in ultimo accentu, ad quem elevatur vox in nota *re* acuta. Syllaba vero vel syllabæ sequentes fiant in nota dominante *ut* acuta. Si tamen extrema Mediationis dictio hebraica fuerit aut monosyllaba, elevata voce ad eam in nota *re*, non sequitur ulla alia nota, v. g. *Sunt Jerúsalem., Dóminus ex Sion., Decórem indútus est., Dicta sunt de te.*

Diversæ Mediationes.



Dómi-no me- o. * Pú- e-ri Dómi-num. * Sunt Jerúsa-

lem. * Dómi-nus ex Si- on. * Decórem indú-tus est. *

Dicta sunt de te. *

Terminatio Psalmorum quinti Toni unica est et duos capit accentus sive naturales, sive adventicios.

¶ Sic autem reperitur PENULTIMUS accentus adventicius in Terminatione Versuum quinti Toni : 1° Si extrema Versus dictio latina fuerit trium tantum syllabarum accentum habens in penultima, aut latina quatuor tantum syllabarum accentum habens in antepenultima, aut dictio hebraica quatuor syllabarum, eamque (extremam nempe Versus dictionem) monosyllaba atona præcesserit, talis monosyllaba ob cantus necessitatem acuetur, et penultimum accentum habere censebitur, v. g. *In excélsis, In lætitia., In Jerúsalem.* 2° Si extrema Versus dictio latina fuerit quatuor saltem syllabarum accentum habens in penultima syllaba, penultimum accentum habere censebitur syllaba quæ quarta est a fine Versus, v. g. *Pópulórum.* 3° Si extrema Versus dictio latina fuerit quinque saltem syllabarum, accentum habens in antepenultima, penultimum accentum habere censebitur syllaba quæ quinta est a fine Versus, v. g. *Esúriéntibus.*

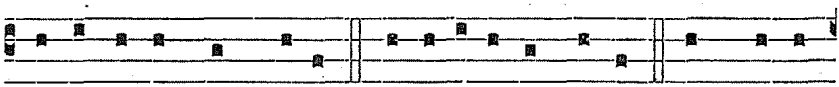
¶ Sic vero reperitur ULTIMUS accentus adventicius in Terminatione Versuum quinti Toni : 1° Si extrema Versus dictio monosyllaba fuerit, ipsa atona reputabitur ; ultimum vero accentum habere censebitur dictio præcedens, etiamsi per se atona fuerit, v. g. *ád cor., sú-*

per me. 2° Quando in fine Versus fuerit nomen hebraicum, acuetur in penultima, si duarum fuerit syllabarum, v. g. *Dávid., Jácob.;* in antepenultima vero si plurium, v. g. *Israel., Jerúsalem.* 3° Si extrema Versus dictio duarum aut trium syllabarum fuerit accentum habens in priore syllaba, eamque præcesserit monosyllaba acuta, prædicta monosyllaba acuitatem amittet, ut infra in exemplis *In quibus non* EST *salus.* et *Pestilèntiæ* NON *sedit.*

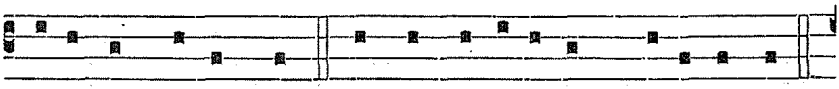
Porro penultimus accentus in Versibus Psalmorum quinti Toni fit elevando vocem ad ipsum in nota *re* acuta, ultimus vero accentus fit in nota dominante *ut.* Si inter penultimum accentum et ultimum fuerit una syllaba, ea fit in nota *si* acuta, v. g. *Dextris meis.;* si duæ syllabæ, prima fit in nota dominante *ut,* secunda in nota *si,* v. g. *Mirabilia fecit.*; si tres syllabæ, duæ primæ fiunt in nota dominante *ut,* tertia in nota *si,* v. g. *Pestilèntiæ non sedit.* Syllaba vel syllabæ, quæ sequuntur ultimum accentum fiunt in nota *la.*

Diversi fines Versuum.

E u ó u a e. Dextris me- is. Et in cáthedra pe-



sti-lénti- æ non sedit. Mi-rabi- li- a fe-cit. In mi-ra-

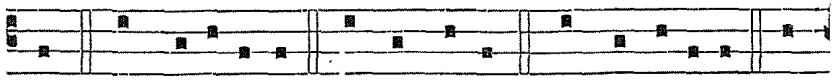


bí- li-bus super me. Ante lu-cí-fe-rum génu- i te.

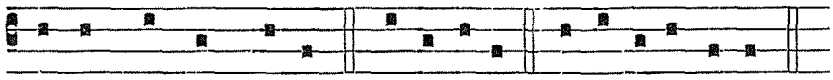
Dí- li-génti-bus te. Tu- um vi-ví- fi-ca me. Qui conver-

túntur ad cor. Conso-lá-tus es me. Cónte-res na-

ves Tharsis. Super domum David. Vo-vit De- o Ja-



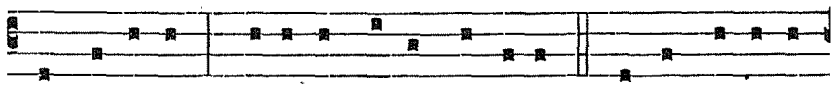
cob. In Jerúsa-lem. In excélsis. In læ tí- ti- a. In



qui-bus non est sa-lus. Pópu-lórum. Esú-ri- énti-bus.

De Canticis quinti Toni.

3. Modus cantandi Cantica hujus Toni, nil differt a cantu Psalmorum ejusdem Toni, nisi quod inceptio fiat ad singulos Versus Canticorum.



MAGNI-FI-CAT * ánima me- a Dóminum. Et exsultávit

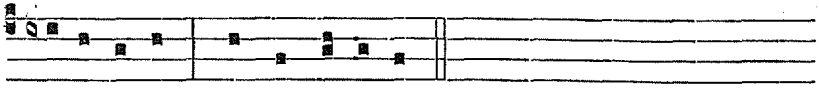
spí-ri-tus me- us * in De- o sa-lu-tá-ri me- o. Qui po-tens

est. Benedíctus Dóminus De- us Isra- el. *

VI.

De Psalmis sexti Toni.

SEXTUS Tonus sic inci-pit, et sic flécti-tur ☞ et sic



medi- á-tur, * et sic fi-ní-tur.

1. *Inceptio, Flexio et Mediatio* sexti Toni eædem sunt ac primi Toni, pag. 346.

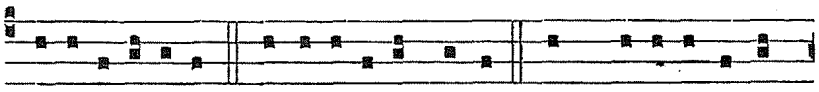
2. *Terminatio* Psalmorum sexti Toni unica est, et incipit ad quintam vel ad quartam syllabam ante finem Versus, secundum quod hic declarabitur.

¶ Incipit *Terminatio* sexti Toni in nota *fa* soluta ad quintam syllabam ante finem Versus : Primo, si extrema Versus dictio accentum in sua antepenultima habuerit, v. g. *In lege Dómini.* — Secundo, incipit Terminatio sexti Toni ad quintam syllabam ante finem Versus, si extrema Versus dictio monosyllaba fuerit, eamque præcesserit quæcumque dictio duarum saltem syllabarum, v. g. *In mirabilibus super me., Ante luciferum génui te., Diligéntibus te., Vivifica me.* — Tertio, incipit Terminatio sexti Toni ad quintam syllabam ante finem Versus, si extrema Versus dictio hebraica fuerit trium saltem syllabarum, v. g. *Ordinem Melchisedech., Tuis Jerúsalem.*

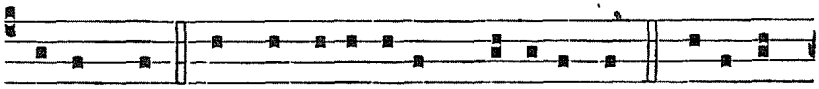
¶ Ad quartam vero syllabam incipit Terminatio sexti Toni, in casibus supra non allatis.

Porro, incepta Terminatione in nota *fa* soluta, uti dictum est, prima syllaba quæ statim sequitur fit in notis *sol-la* colligatis, sequens in soluta nota *sol,* quæ nunquam geminatur. Extrema Versus syllaba fit in nota *fa* simplici, si Terminatio inceperit ad quartam syllabam ante finem Versus, v. g. *Mirabília fecit.;* si vero Terminatio inceperit ad quintam syllabam ante finem Versus, syllaba quæ tertia fuerit ante finem fit in nota *sol,* duæ extremæ Versus syllabæ fiunt in nota *fa* geminata.

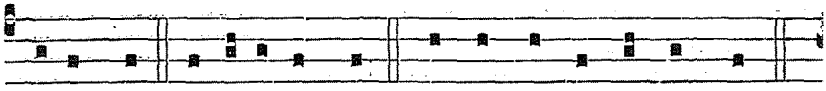
Diversi fines Versuum.



E u ó u a e. Mi-rabí- li- a fe-cit. In mi-rabí- li-bus



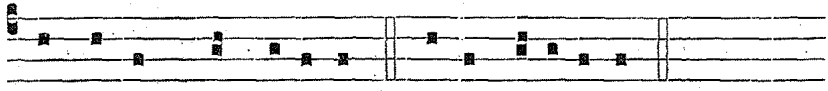
super me. Ante lu-cí-ferum génu- i te. Di- li-gén-



ti-bus te. Vi-ví- fi-ca me. Qui convertúntur ad cor.

Conso-lá-tus es me. Cónte-res naves Tharsis. Super

domum David. Vovit De- o Jacob. In lege Dómi-ni.

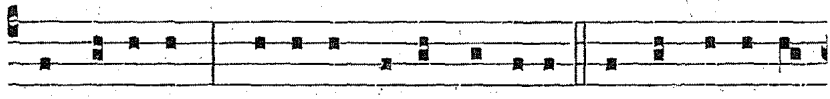


Ordi-nem Melchí-sedech. Tu- is Jerúsa-lem.

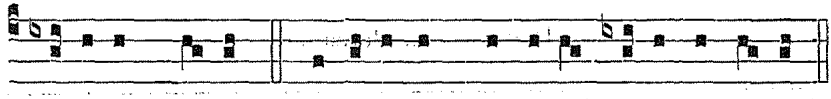
De Canticis sexti Toni.

3. *Inceptio* et *Mediatio* Canticorum sexti Toni fiunt ut in Canticis primi Toni, pag. 353 et 354.

4. *Terminatio* vero sicut in Psalmis sexti Toni, ut supra.



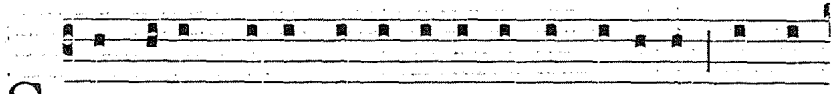
MAGNI-FI-CAT * ánima me- a Dóminum. Et exsultávit



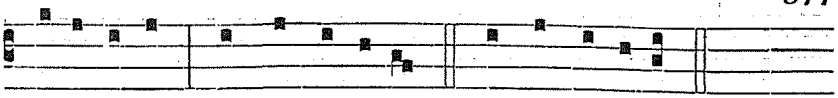
spí-ri-tus me- us. * Benedíctus Dóminus De- us Isra- el. *

VII.

De Psalmis septimi Toni.



SEPTIMUS Tonus sic ínci-pit, et sic flécti-tur ℣ et sic



medi- á-tur, * et sic fi-ní-tur, vel sic fi-ní-tur.

1. *Inceptio* Psalmorum septimi Toni est ligata in notis *ut-re* acutis ad secúndam syllabam qualiscumque illa sit.

2. *Flexio* fit flectendo in nota *ut* syllabam vel syllabas, quæ præcedunt pausam breviorem :

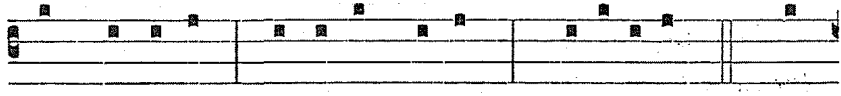
Impi- órum ℣ Lauda ánima me- a Dómi-num ℣

3. *Mediatio* duos capit accentus, sive naturales, sive adventicios, et circa utrosque servatur quod de Mediatione Psalmorum primi Toni pag. 349. et pag. 350. dictum est, sic tamen mutata melodia, ut ubi in primo Tono leguntur notæ ♭ *si la sol la,* in septimo Tono legantur notæ *fa mi re mi* acutæ.

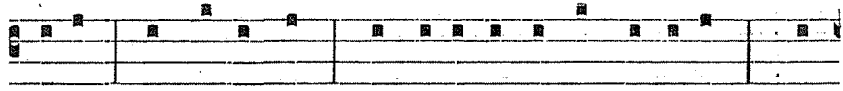
Diversæ Mediationes.

In lege Dómi-ni vo-lúntas e-jus. * Audí-vit Dóminus

et dístu-lit. * Argu- as me. * Qui vult vi-tam. * Justus

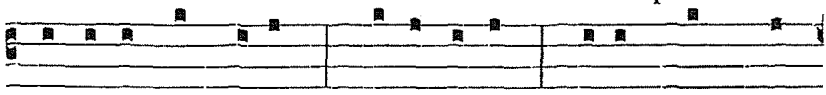


es Dómi-ne. * Isra- el De- us. * Jerusa-lém. * Non



ste-tit. * Indú-tus est. * Ædi-fi-cá-tur ut cí-vi-tas. * Je-

rusa-lém Dómi-num. * Confirmá-ti sunt super me. *



Dómi-nus ex Si- on. * Súper e- um. * E-um cúm prin-

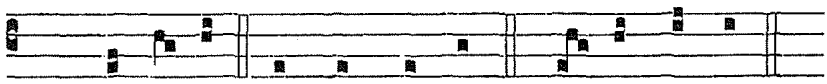
cí-pi-bus. * Fremet ét tabéscet. * Mi-sé-ri-córdi- a. *

Bénedíctum. * Bonus es tu. * Contra me est. * In

me est. *

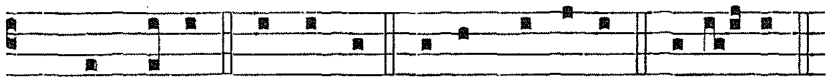
4. Duæ sunt Terminationes Psalmorum septimi Toni, quæ in hoc uno differunt, quod extrema prioris syllaba fit in notis *si-la* colligatis, posterioris vero in notis *si-re* pariter colligatis.

Prior *Terminatio,* quæ fit in notis *si-la* adhibetur quando Antiphona incipit in nota *sol,* et statim ascendit in notam *la,* vel in notam *si* vel in notam *ut,* v. g.



Ant. Suscé-pit. Assúmpta est. Tran-sit pauper.

Posterior Terminatio, quæ fit in notis *si-re,* adhibetur, quando Antiphona aliter incipit, v. g. :



Ant Ange-lus. Et ecce. Di-xit Dómi-nus. Tu-lé- runt.

Ceterum, ambarum Terminationum eædem regulæ sunt, quarum hic apponuntur exempla :

Exemplorum autem, ob eorum analogiam cum regulis Tonorum præcedentium facilis intelligentia est. Ideo sufficiet absque ulteriore exegesi declarari ad quos septimi Toni casus psalmodicos numeris hic distinctos referantur.

1° Extrema Versus dictio quinque saltem syllabarum, accentum habens in antepenultima, v. g. *Cómmovébitur.*

2° Extrema Versus dictio quatuor saltem syllabarum, accentum habens in penultima, v g. *Pópulórum., Benédicétur.*

3° Extrema Versus dictio quatuor vel trium syllabarum accentum habens in antepenultima, v. g. *In lætítia., Moysi et Aaron., Sálvum me fácias.*

4° Extrema Versus dictio trium tantum syllabarum accentum habens in penultima, v. g. *In excélsis,, Pédum tuórum.*

5° Extrema Versus dictio duarum syllabarum, v. g. *Dextris meis., Super eum., Pestilèntiæ non sedit., Vúlpium erunt., Non est salus., Jacób et Joseph.*

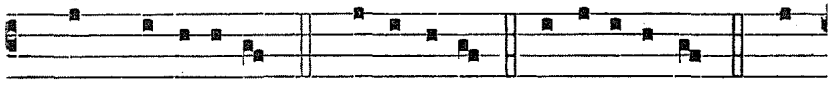
6° Extrema Versus dictio monosyllaba, quam præcedit dictio QUATUOR SALTEM syllabarum, accentum habens in antepenultima, v. g. *Diligéntibus te., Et enútries me., Vivifica me.* (Hunc casum 6um a sequenti 7° differre notasis).

7° Extrema Versus dictio monosyllaba, quam præcedit dictio TRIUM TANTUM syllabarum, accentum habens in antepenultima, v. g. *Ante luciferum génui te., Tua libera me., Ut éruas me.*

8° Extrema Versus dictio monosyllaba quam præcedit dictio duarum vel trium (non autem plurium) syllabarum accentum naturalem aut adventicium habens in penultima, v. g. *Et præcínxit se., In mirabilibus super me., Quæ in eis sunt.*

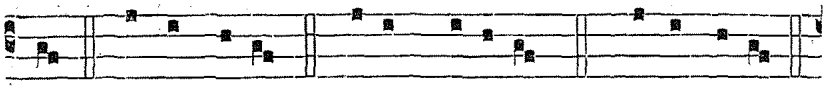
9° Extrema dictio monosyllaba, quam præcedit una alterave dictio monosyllaba, v. g. *Qui convertúntur ad cor., Consolátus es me., Habitátio est in te.*

Diversi fines Versuum.

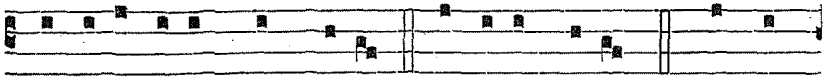


1° Cómmovébi-tur. 2° Pópu-lórum. Benédi-cé-tur. 3° In

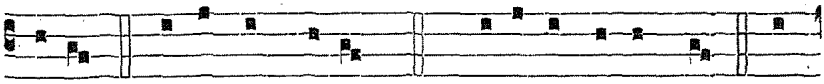
læ-tí-ti- a. Mo- y-sí et A-aron. Salvum me fá-ci-



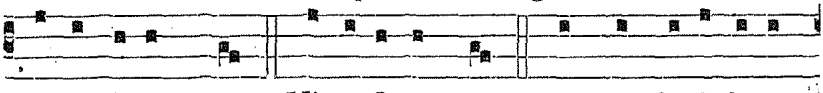
as. 4° In excélsis. Pedum tu-órum. 5° Super e-um.



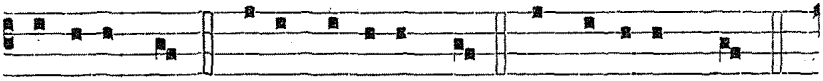
Pesti-lénti-æ non sedit. Vúlpi-um erunt. Non est



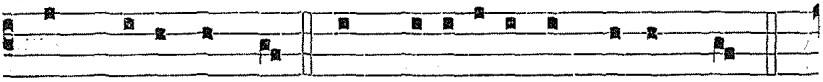
sa-lus. Jacób et Joseph. 6° Di-li-génti-bus te. Et



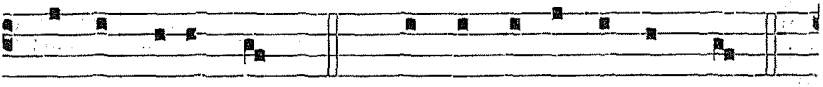
enútri-es me. Vi-ví-fi-ca me. 7° Ante lucí-ferum



génu-i te. Tu-a lí-bera me. Ut éru-as me.



8° Et præcínxit se. In mi-rabí-li-bus super me.



Quæ in e-is sunt. 9° Qui convertúntur ad cor.

Conso-lá-tus es me. Habi-tá-ti-o est in te.

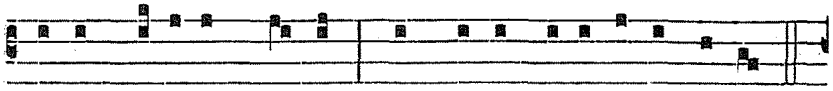
De Canticis septimi Toni.

4. *Inceptio* Canticorum eadem est atque in Psalmis hujus Toni.

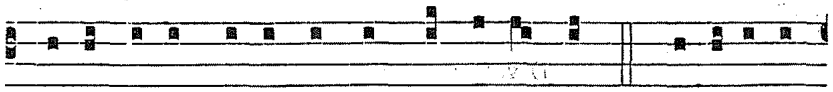
5. *Mediatio* easdem sequitur regulas ac Mediatio Canticorum tertii Toni, si tamen mutata melodia, ut ubi in tertio Tono leguntur notæ *ut-re, si-la, la-ut,* in septimo Tono legantur notæ *re-fa, mi-re, re-mi* acutæ.

6. *Terminationes* ut supra in Psalmis.

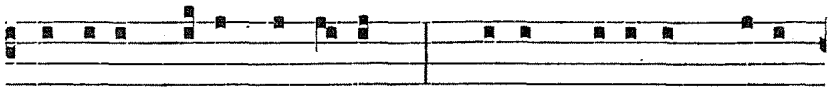
MAGNI-FI-CAT * ánima me- a Dóminum. Et exsul-



távit spí-ri-tus me- us * in De- o sa-lu-tá-ri me- o.



Qui- a fe-cit mi-hi magna qui po-tens est. * Benedíctus

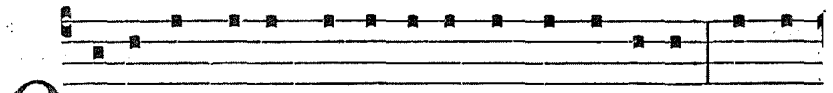


Dóminus De- us Isra- el: * ··· redempti- ónem plebis

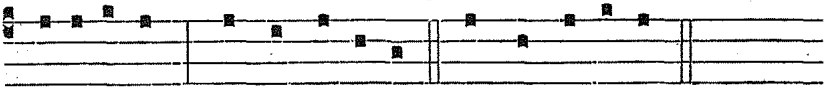
su- æ. Et e-réxit cornu sa-lú-tis no-bis. *

VIII.

De Psalmis octavi Toni.



OCTAVUS Tonus sic ínci-pit, et sic flécti-tur, ℣ et sic



medi- á-tur, * et sic fi-ní-tur, vel sic fi-ní-tur.

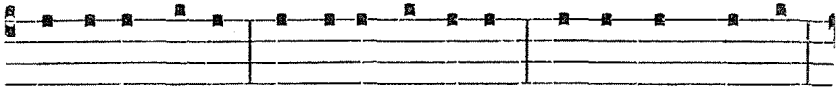
1. *Inceptio* Psalmorum octavi Toni non est ligata. sed binæ primæ syllabæ in notis *sol la* solutis proferuntur.

2. *Flexio* fit declinando in nota *la* ad syllabam aut syllabas, quæ præcedunt pausam breviorem :

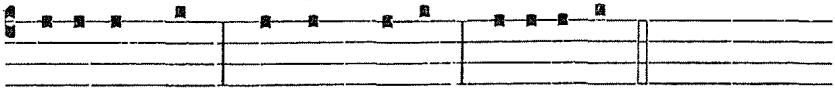
Impi- órum ℣ Lauda ánima me- a Dómi-num ℣

3. *Mediatio* octavi Toni dicitur brevis, quia fit elevando vocem in nota *re* acuta ad ultimum solum accentum. Syllaba vero vel syllabæ sequentes fiunt in nota dominante *ut* acuta. Si tamen extrema Mediationis dictio hebraica fuerit aut monosyllaba, elevata voce ad eam in nota *re* acuta, non sequitur ulla alia nota, ut infra in exemplis *Dicta sunt de te., Locútus sum., In Ephratá., Jerusalém.*

Diversæ Mediationes



Dómi-no me- o. * Opera Dómi-ni. * Dicta sunt de té. *



Locú-tus sum. * In Ephra-tá. * Jerusa-lém. *

4. Duæ sunt Terminationes seu Differentiæ Versuum octavi Toni, ut supra notatum est.

¶ Prima Terminatio octavi Toni fit in notis solutis *si ut la sol.* Habet igitur unam tantum notam præparatoriam *si* ante ultimam notam culminantem *ut* acutam, quam sequuntur notæ duæ solutæ gravior una quam altera, nempe *la sol,* quæ aliquando geminatur.

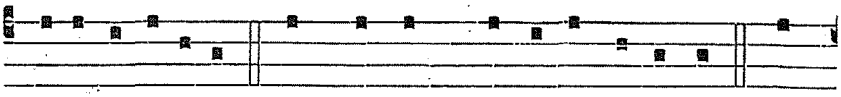
¶ Secunda Terminatio octavi Toni duas habet notas præparatorias *la ut* solutas ante notam culminantem *re,* quam sequitur nota *ut,* quandoque geminanda, immo et triplicanda.

Incipit autem *prima Terminatio* Versuum octavi Toni in nota *si* ad quintam vel ad quartam syllabam ante finem Versus.

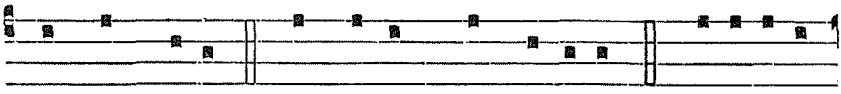
¶ Et quidem ad quintam a Versus fine syllabam incipit : Primo, si extrema Versus dictio latina fuerit accentum habens in antepenultima, v. g. *In domum Dómini íbimus,* aut nomen hebraicum trium saltem syllabarum, v. g. *Tuis Jerúsalem.* — Secundo, incipit prima Terminatio ad quintam syllabam ante finem Versus, si extrema Versus dictio monosyllaba fuerit, quam præcedit dictio latína duarum saltem syllabarum, v. g. *In mirabilibus super me , Luciferum génui te., Abundántia diligéntibus te. et Vivifica me.* Quo in casu, quinta a Versus fine syllaba fit in nota *si,* quarta in nota *ut,* tertia in nota *la,* reliquæ binæ in nota *sol.*

¶ Ad quartam vero syllabam a fine Versus incipit prima Versuum octavi Toni Terminatio in casibus supra non allatis ; et tunc quarta a Versus fine syllaba fit in nota *si, tertia* in nota *ut,* secunda in nota *la,* ultima in nota *sol.*

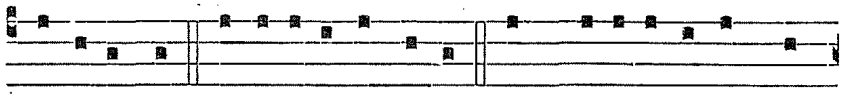
Diversi fines Versuum juxta primam Differentiam octavi toni.



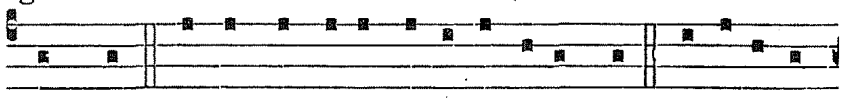
E u ó u a e. In domum Dómi-ni í-bimus. A



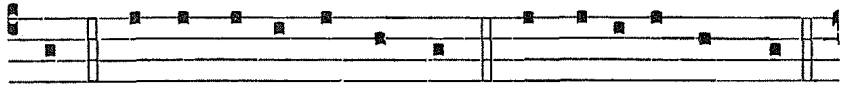
dextris me- is. Ordi-nem Melchí-sedech. Lucí-ferum



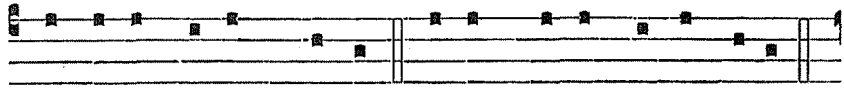
génu- i te. Mi-rabí-li- a fe-cit. In mi-rabí-li-bus su-



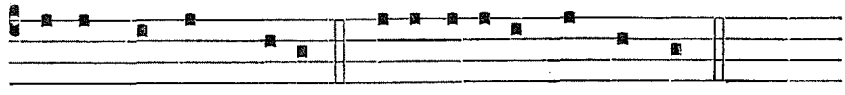
per me. Abundánti- a di-li-géntibus te. Vi-ví-fi-ca



me. Qui convertúntur ad cor. Conso-lá-tus es me.

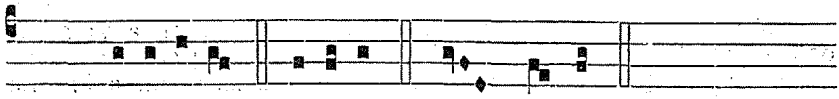


Cónte-res naves Tharsis. Vo-tum vovit De- o Jacob.



Super domum David. Habi-tá-ti- o est in te.

Adhibetur prima Terminatio octavi Toni quotiescumque incipit Antiphona in alia nota quam *ut* acuta v. g.



Ant. Mi-serére. Hódi- e. Quem di- cunt.

Secunda *Terminatio* octavi Toni, quæ fit in notis solutis *la ut re ut* solutis, incipit modo ad sextam, modo ad quintam, modo ad quartam syllabam ante finem.

¶ Ad sextam ante finem Versus syllabam incipit secunda Toni octavi Terminatio, si extrema Versus dictio monosyllaba fuerit, quam præcedit dictio trium saltem syllabarum accentum habens in antepenultima, v. g. *Luciferum génui te., Persecúti sunt me ádjuva me., Tua vivífica me., Abundántia diligéntibus te.* Tunc sexta et quinta syllaba ante finem Versus fiunt in notis *la ut* solutis, quarta in nota *re* culminante, reliquæ tres in nota dominante *ut,* quæ triplicatur. (Quod inferendum est ex exemplis plane analogis Toni primi et Toni quinti, pag. 352 et 353 et pag. 373.)

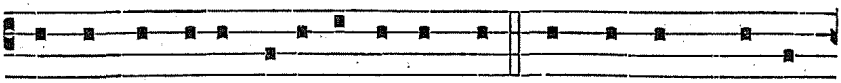
¶ Ad quintam vero ante finem Versus syllabam incipit secunda octavi Toni Terminatio : Primo, si extrema Versus dictio latina fuerit accentum habens in antepenultima, v. g. *In domum Dómini íbimus.,* aut dictio hebraica trium saltem syllabarum, v. g. *Tuis Jerúsalém.* — Secundo incipit secunda Terminatio octavi Toni ad quintam syllabam ante finem Versus, si extrema Versus dictio monosyllaba fuerit quam præcedit dictio latina duarum aut plurium syllabarum accentum naturalem aut adventicium habens in penultima, v. g. *In mirabilibus super me., Et præcínxit se.* Tunc quinta et quarta syllaba ante finem Versus fit in notis *la ut* solutis, tertia syllaba in nota *re* culminante, reliquæ duæ in nota dominante *ut,* quæ geminatur.

¶ Ad quartam syllabam ante finem Versus incipit secunda Terminatio octavi Toni in casibus supra non allatis. Tunc quarta et tertia ante finem Versus syllaba fiunt in notis *la ut* solutis, secunda in nota *re* culminante, ultima in nota *ut* dominante.

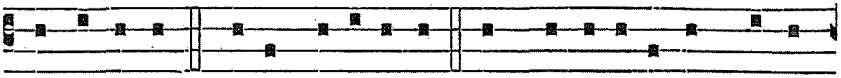
Diversi fines Versuum juxta secundam Differentiam octavi Toni.

E u ó u a e. Ante luci-ferum génu- i te. Per-

secú-ti sunt me ádjuva me. Tu- a vi-ví- fi-ca me.



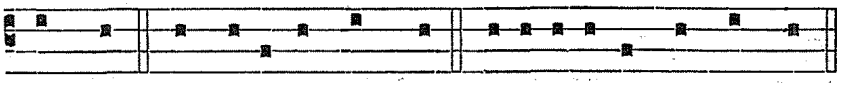
Abundánti- a di- li-génti-bus te. In domum Dómi-



ni í-bimus. Tu- is Jerúsa-lém. In mi-rabí- li-bus super

me. Et præcínxit se. A dextris me- is. Vovit De-

o Jacob. In qui-bus non est sa-lus. Convertúntur



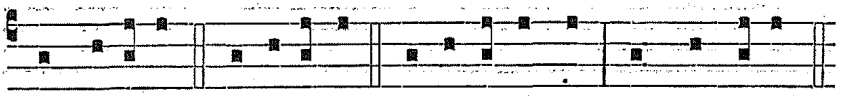
ad cor. Conso-lá-tus es me. Habi-tá-ti- o est in te.

Adhibetur autem secunda Terminatio octavi Toni, quotiescumque Antiphona incipit in nota *ut* acuta.

Lux de lu- ce. Lumen. Ecce. Hoc est.

De Canticis octavi Toni.

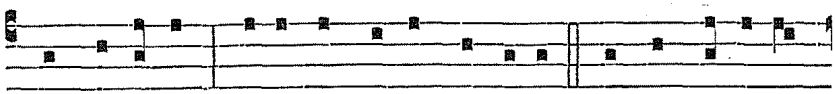
5. *Inceptio* Canticorum octavi Toni est ligata ad tertiam syllabam, quáliscumque illa sit, in qua fiunt duæ colligatæ *sol-ut*.



MAGNI-FICAT. Benedíctus. Esu-ri- éntes. Et tu pu- er.

6. *Mediátio* Canticorum fit regulariter declinando in notis *ut-si* colligatis ad syllabam, quæ præcedit penultimum accentum, sive natura-

lem sive adventicium, ad quem vox elevatur in notis *ut-re* colligatis, quæ iterantur ad ultimum accentum, nisi aliter in aliquo sequentium exemplorum sit notatum. Syllabæ autem quæ sunt inter penultimum et ultimum accentum fiunt in nota *re* acuta, post ultimum vero accentum in nota dominante *ut*.



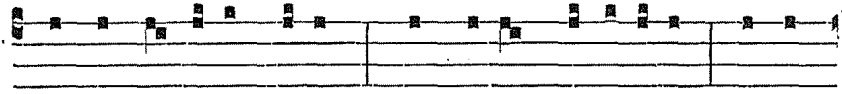
MAGNI-FI-CAT * ánima me- a Dóminum. Et exsultávit

spí-ri-tus me- us, * in De- o sa-lu-tá-ri me- o. Bene-

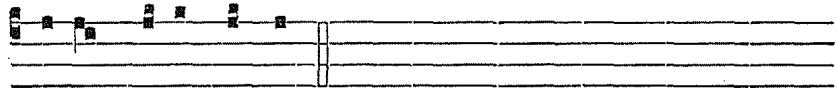
díctus Dóminus De- us Isra- el. * Qui- a fe-cit mi-hi

magna qui po-tens est. * A progéni- e in progéni-

es. * Pot- éntes de sede. * Dómi-nus De- us Isra- el. *



Cornu sa- lú-tis nobis. * Nostrórum li-berá-ti. * Justí-



ti- a coram ipso. *

Terminationes vero Canticorum eædem sunt atque Psalmorum octavi Toni.

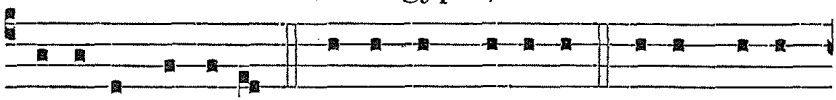
IX.

SUBSCRIPTO modo cantatur Ps. 113. *In exitu,* sub Ant. *Nos qui vivimus.,* quando fit de Dominica extra Tempus Resurrectionis.

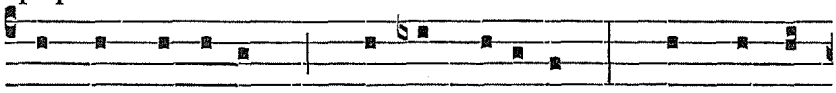
1. *Inceptio* fit ad primum Versum tantum.
2. *Flexio* fit in nota *sol* ad Versum *Manus habent, et non palpabunt* ℣.
3. *Mediatio* incipit regulariter ad penultimum accentum naturalem aut adventicium, nisi secus in exemplis notatum fuerit.

Secunda pars Versus incipit elevando vocem ad primum accentum, finitur vero ad instar secundæ terminationis tertii Toni.

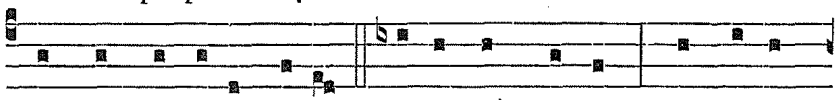
IN éxi-tu Isra- el de Ægypto, * domus Jacob de



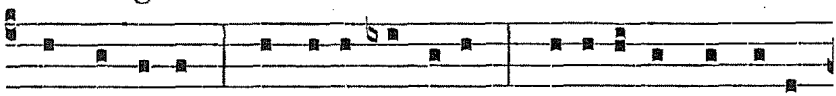
pópu-lo bárbaro. Facta est Judæ- a. Manus habent



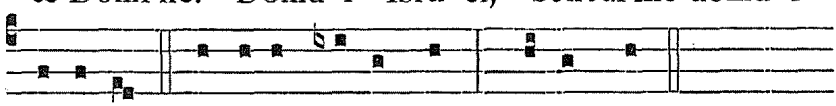
et non palpábunt ℣ ... non ambu-lábunt : * non clamá-



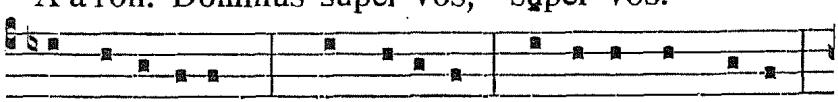
bunt in gútture su- o. Mo-ta est terra. * Laudábunt



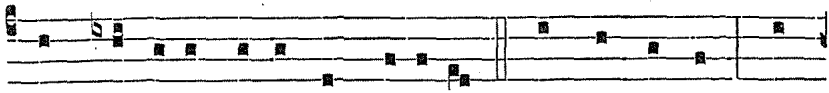
te Dómi-ne. * Dómu- i Isra- el, * benedí-xit dómu- i



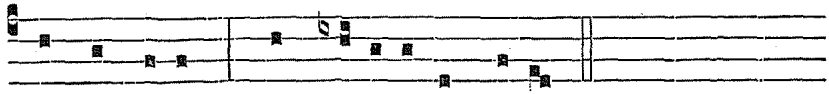
A-a-ron. Dóminus super vos, * super vos.



Ut a-rí- e-tes. * Quod fugísti. * Dómi-ne non nobis : *



sed nómi-ni tu- o da gló-ri- am. Non loquéntur. * Et

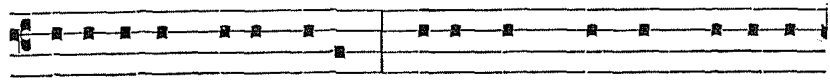


non áudi- ent. * Et benedí-xit nobis.

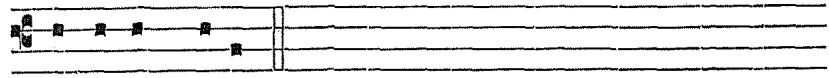
Tempore Resurrectionis cantatur Psalmus *In éxitu.* sicut Psalmi septimi Toni.

X.

SEQUENTI modo cantantur Psalmi in *Pretiosa,* in Precibus pro Benefactoribus, ante et post mensam, in delatione corporis Defuncti ad tumulum, in regressu Processionis aut sepulturæ Defunctorum :

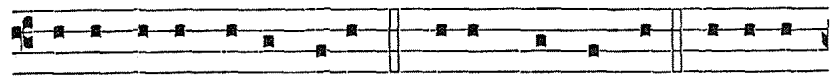


MI-SERERE me- i De- us * secúndum magnam mi-se-ri-

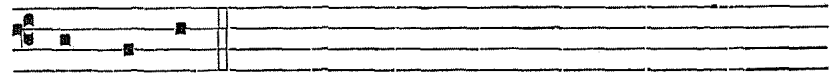


córdi- am tu- am.

Eadem fit flexio in medio et in fine Versus, descendendo de *fa* in *re* post ultimum accentum : si vero vox hebraica aut monosyllaba sit in medio vel in fine Versus, flexis duabus syllabis ante illam, ipsa elevetur in *fa,* hoc modo :



Vo-luntá-te tu- a Si- on. me- o munda me. sæcu-ló-



rum. Amen.

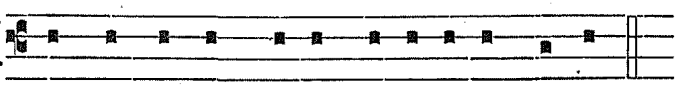
ARTICULUS II.

De aliquibus modis cantandi communibus.

I.

Modus inchoandi Horas.

Ad Completorium.

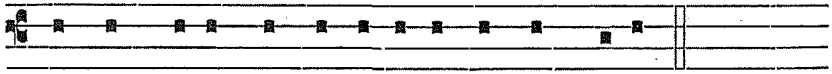


C ONVERTE nos De- us sa-lu-tá-ris noster.

℟. Et avérte i-ram tu- am a nobis.

Ad Matutinum.

DOMINE lábi- a me- a apé-ri- es.

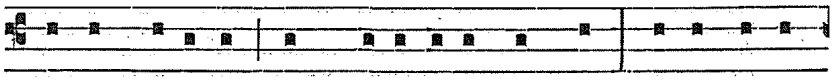


℟. Et os me- um annunti- ábit laudem tu- am.

Ad omnes Horas.

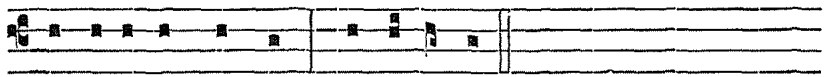
DE- US in adju-tó-ri- um me- um inténde.

℟. Dómi-ne ad adjuvándum me festí-na. Gló-ri- a Pa-



tri et Fí-li- o et Spi-rí-tu- i sancto. Sic-ut e-rat

in princí-pi- o, et nunc et semper, et in sæcu-la



sæcu-lórum. Amen. Alle-lú- ia.

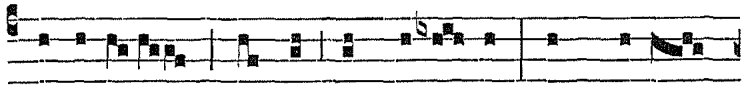
Temp. Septuag.

Laus ti-bi Dómi-ne, rex ætérnæ gló-ri- æ.

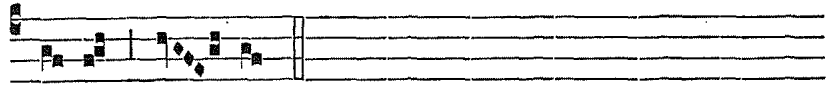
II.

Modi communes cantandi ℣. Glória Patri in fine Responsoriorum.

Toni j.



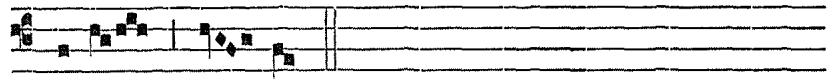
GLORI- A Pa-tri, et Fí- li- o, et Spi-rí-



tu- i san- cto.

Toni ij.

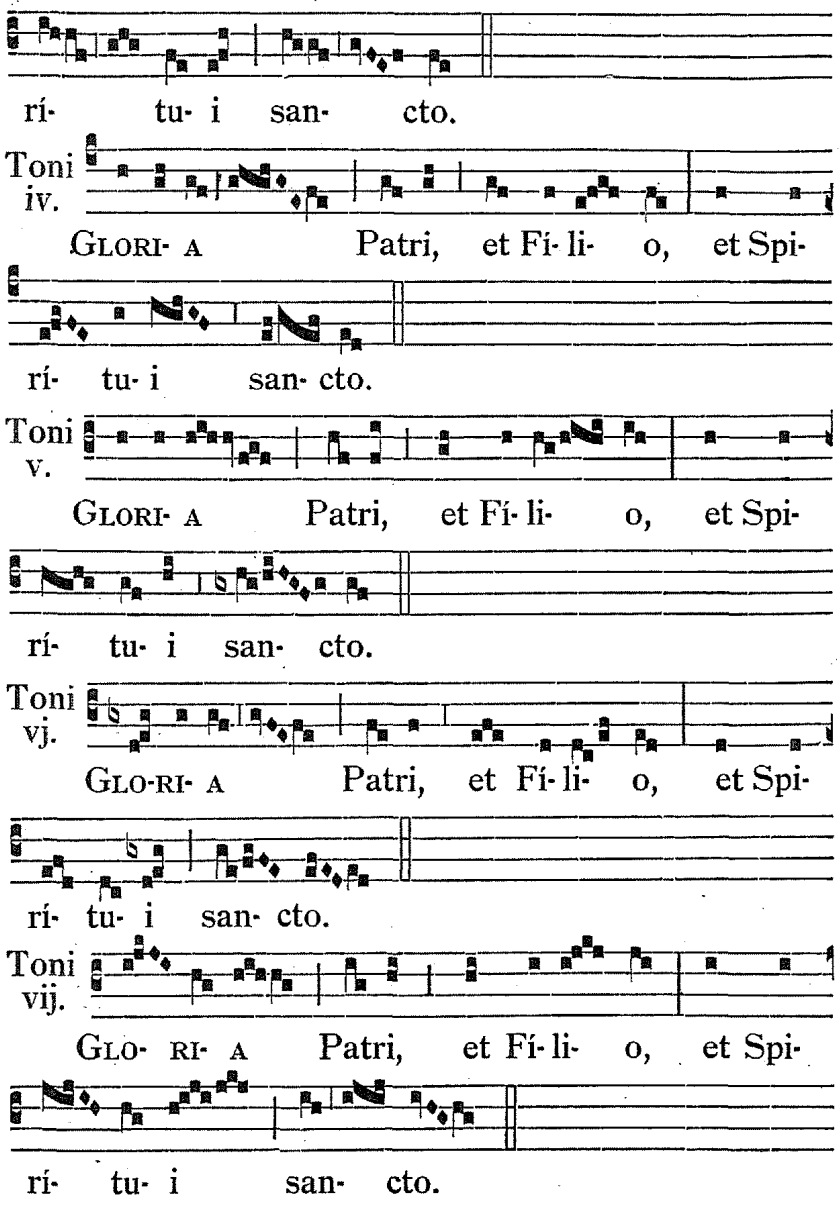
GLO- RI- A Patri, et Fí- li- o, et Spi-rí-



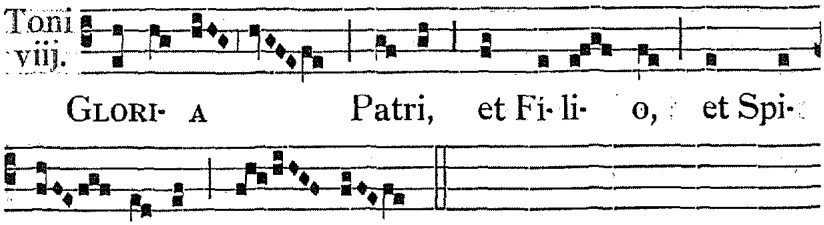
tu- i san-cto.

Toni iij.

GLO- RI- A Patri, et Fí- li- o, et Spi-


rí- tu- i san- cto.
Toni iv.
GLORI- A Patri, et Fí- li- o, et Spi-
rí- tu- i san- cto.
Toni v.
GLORI- A Patri, et Fí- li- o, et Spi-
rí- tu- i san- cto.
Toni vj.
GLO-RI- A Patri, et Fí- li- o, et Spi-
rí- tu- i san- cto.
Toni vij.
GLO- RI- A Patri, et Fí- li- o, et Spi-
rí- tu- i san- cto.

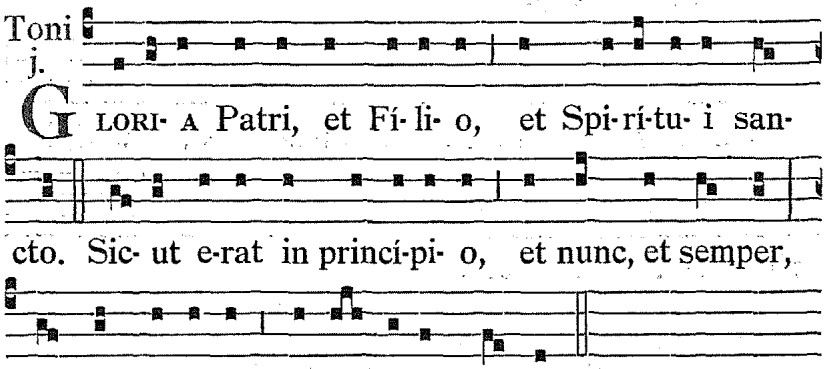
Toni viij.



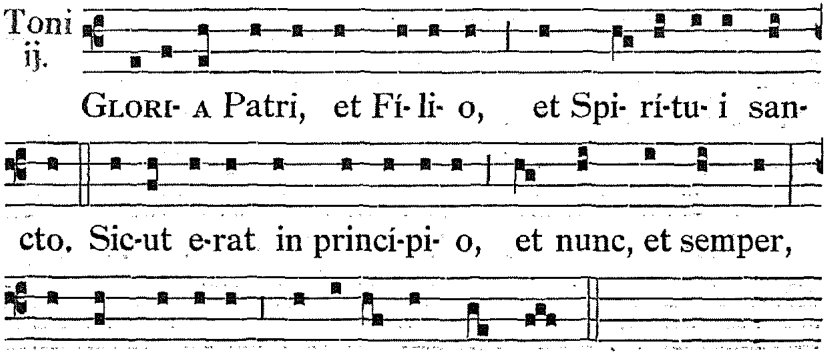
III.

Modus cantandi ℣. Glória Patri ad Introitum Missæ.

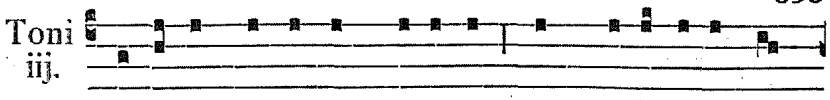
Toni j.



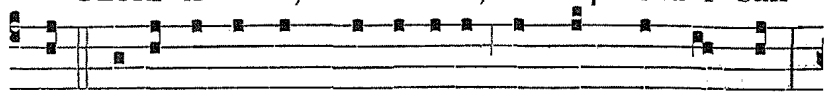
Toni ij.



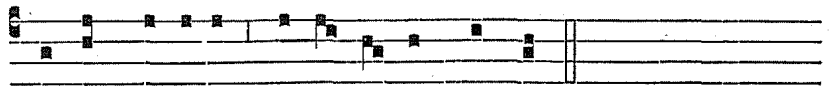
Toni iij.



GLORI- A Patri, et Fí- li- o, et Spi-rí-tu- i san-

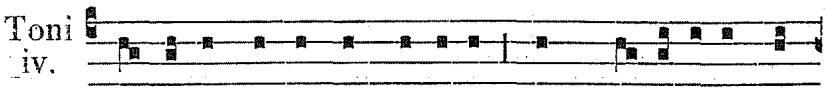


cto : Sic-ut e-rat in princí-pi- o, et nunc, et semper,

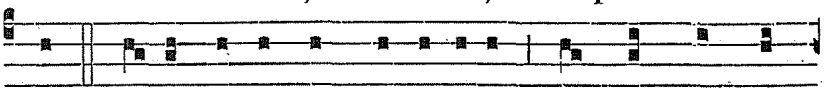


et in sæcu-la sæcu- ló-rum. Amen.

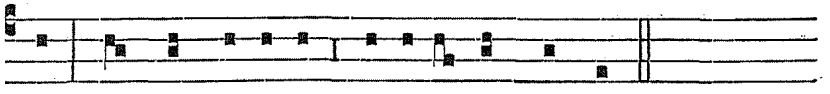
Toni iv.



GLO- RI- A Patri, et Fí- li- o, et Spi- rí-tu- i san-

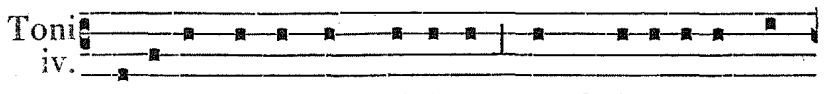


cto. Sic- ut e-rat in princí-pi- o, et nunc, et sem-

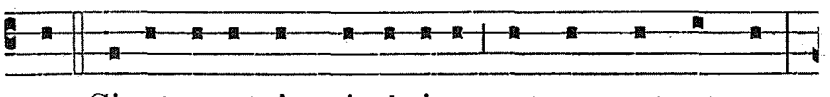


per, et in sæcu-la sæcu-ló-rum. Amen.

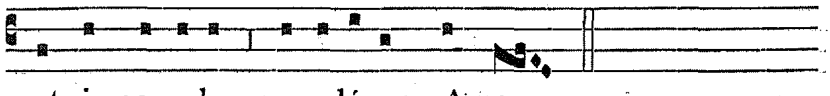
Toni iv.



GLORI- A Patri, et Fí- li- o, et Spi-rí-tu- i san-

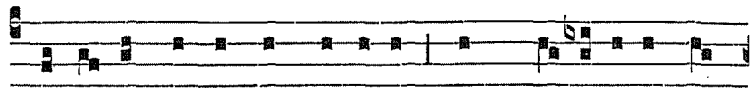


cto. Sic-ut e-rat in princi-pi- o, et nunc, et semper,

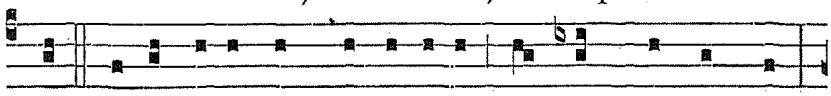


et in sæcu-la sæcu-lórum. Amen.

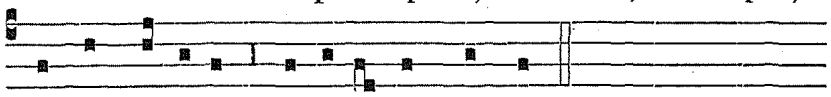
Toni vj.



GLORI- A Patri, et Fí- li- o, et Spi- rí-tu- i san-

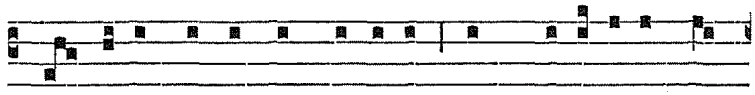


cto. Sic-ut erat in princí-pi- o, et nunc, et semper,

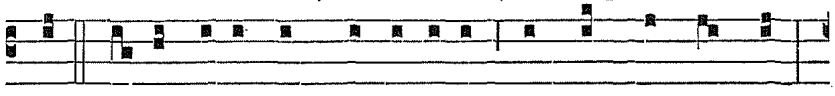


et in sæcu-la sæcu-ló- rum. Amen.

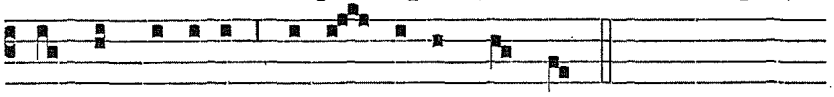
Toni vij.



GLO- RI- A Patri, et Fí- li- o, et Spi-rí-tu- i san-

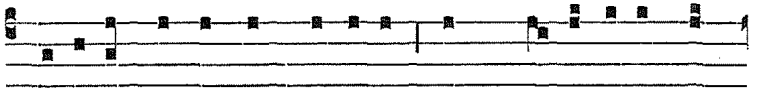


cto. Sic- ut erat in princí-pi- o, et nunc, et semper,

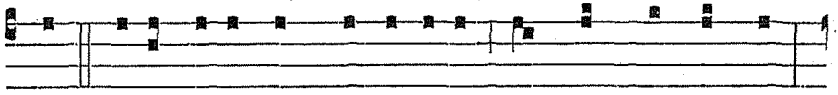


et in sæcu-la sæcu- lórum. Amen.

Toni viij.



GLORI- A Patri, et Fí- li- o, et Spi- rí-tu- i san-



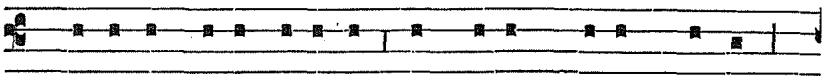
cto. Sic-ut erat in princí-pi- o, et nunc, et semper,

et in sæcu-la sæcu- lórum. Amen.

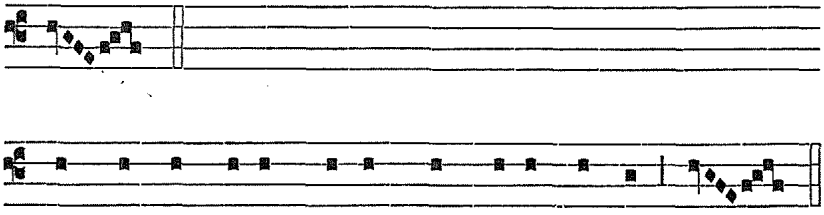
IV.

Modus cantandi Versiculos et eorum ℟℟.

1° SUBSCRIPTO modo dicantur Versiculi in Vesperis, in Laudibus et in Completorio post Hymnum, et in Matutinis ante Lectiones, et in Horis post Responsoria :

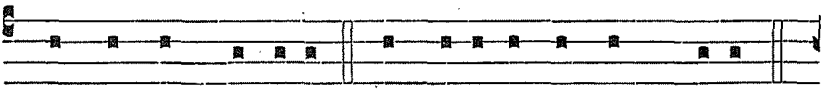


℣. RORATE cæ-li désuper et nubes plu- ant justum.

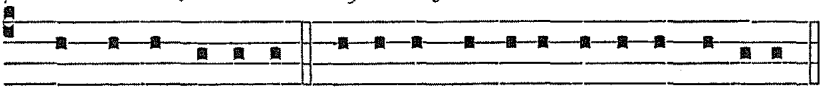


℣. Ange- lis su- is De- us man-dávit de te.
℣. Di- cet Dó-mino : Suscé-ptor me- us es tu.

2° Subscripto modo cantantur Versiculi in Triduo ante Pascha et in Officio Defunctorum ante Lectiones Nocturnorum tantum.

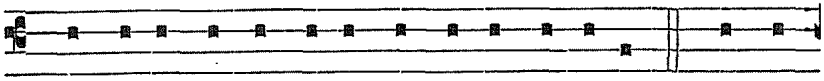


℣. EXSURGE, Dómine. ℟. Et júdi-ca causam me- am.



℣. A porta ínfe-ri. ℟. Eru- e Dómine ánimas e- órum.

3° Subscripto modo dicantur Versiculi ad Memorias et ante Laudes, et in Processionibus, et quotiescumque dicitur ℣. a Sacerdote.



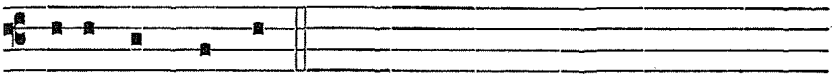
℣. DIGNARE me laudá-re te Virgo sacrá-ta. ℟. Da mi-

hi virtú-tem contra hostes tu- os. T. P. ℣. Dí-ci-te

in na-ti- óni-bus, alle-lú- ia.

Item alia differentia.

℣. Ange-lis su- is De- us mandávit de te. ℟. Vi-tam



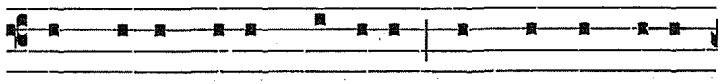
ætérnam. Amen.

V.

Modi communes cantandi Responsoria Horarum.

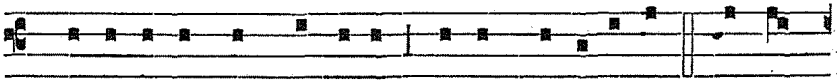
1° SUBSCRIPTO modo semper cantantur ℟℟. Horarum quotiescumque dicuntur cum duplici *Alleluia*:

℟. toni vj.

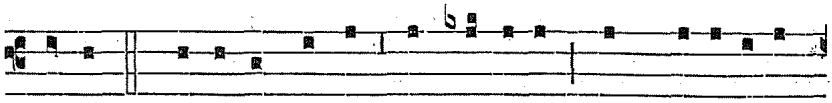


IN manus tu- as Dómine comménd spí-ri-

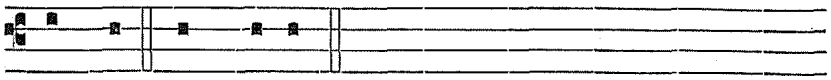
tum me- um. * Alle- lú- ia, alle-lú- ia. In manus.



℣. Redemísti me Dómine De- us ve-ri-tá-tis. * Alle-



lú- ia... Gló-ri- a Patri, et Fí- li- o, et Spi-rí-tu- i



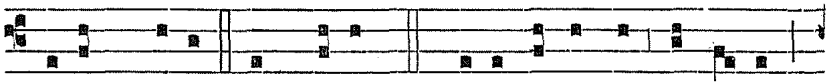
sancto. In manus.

2° Subscripto modo cantantur ℟℟. *In manus,* ad Completorium, et *Jesu Christe.* ad Primam, quotiescumque dicuntur sine *Alleluia.* Item ℟℟. ad ceteras Horas, infra Adventum, in Officio de Tempore:

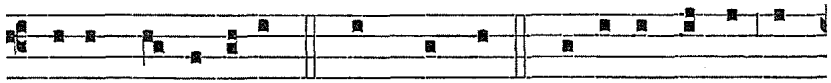
Ad Completorium.

℟. toni iv.

In manus tu- as Dómine * Comméndo spí-



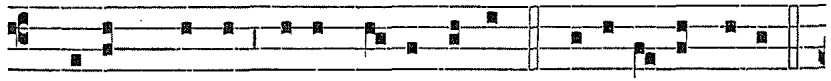
ri-tum me- um. In manus. ℣. Redemísti me Dómi- ne



De- us ve- ri-tá-tis. * Comméndo. Gló-ri- a Patri, et

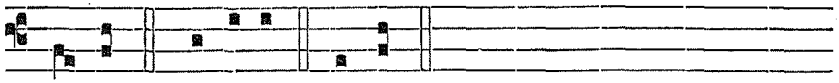
Fí- li- o, et Spi-rí-tu- i sancto. In manus.

Ad Primam.



℟. Jesu Christe Fi- li De- i vi-vi, * Mi-seré- re nobis.

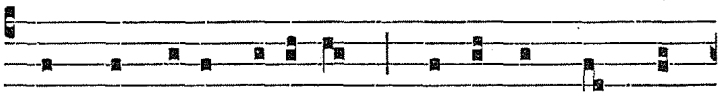
Je-su... ℣. Qui sedes ad déxte-ram Patris. * Mi-se-



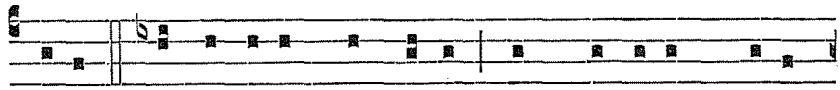
ré- re... Gló-ri- a... Je-su...

3° Subscripto modo cantantur ℟℟. ad Tertiam, Sextam et Nonam, in Officio de Tempore et de Sanctis, quandocumque dicuntur sine *Alleluia,* exceptis Horis et diebus supra dictis, n° 2°, et ℟℟. proprium cantum habentibus.

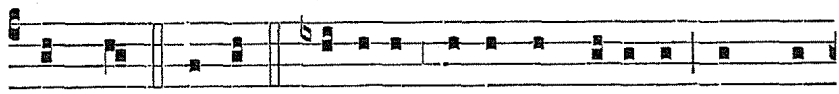
℟. toni vj.



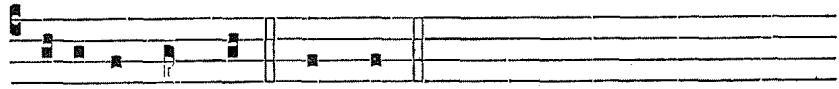
Sancta De- i Génitrix, Virgo semper Ma-



rí- a. ℣. Intercéde pro nobis ad Dóminum De- um



nostrum. Virgo. Gló-ri- a Patri, et Fí- li- o, et Spi-



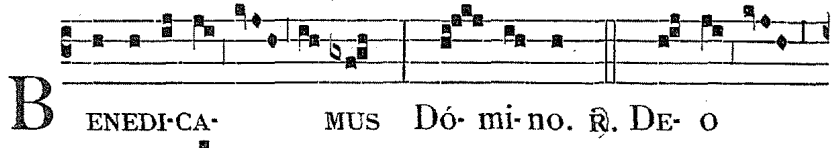
rí-tu- i sancto. Sancta.

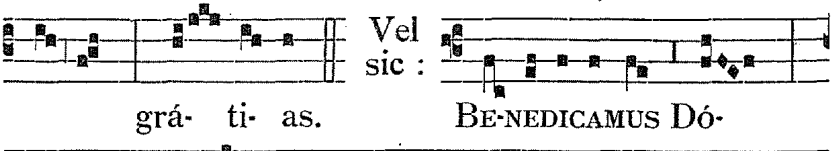
VI.

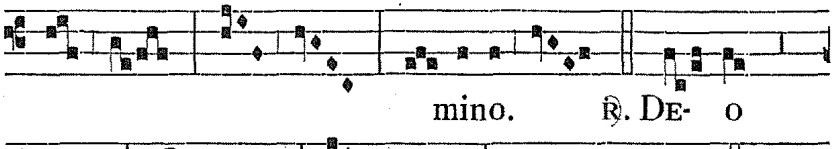
Modus cantandi Benedicámus in Vesperis et Laudibus.

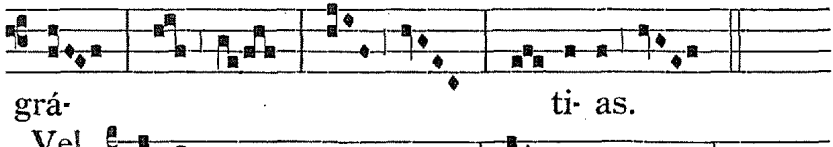
EXTRA TEMPUS PASCHALE.

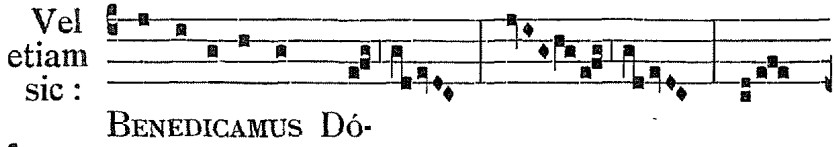
In festis Solemnissimis et Solemnibus :

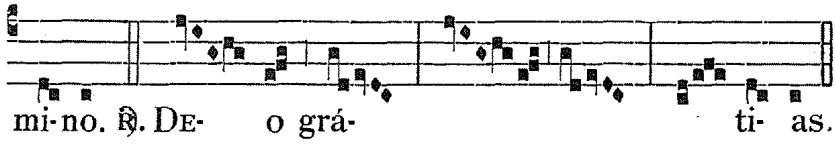




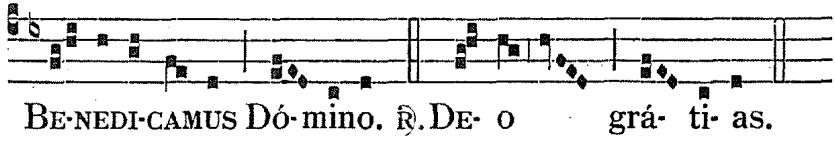




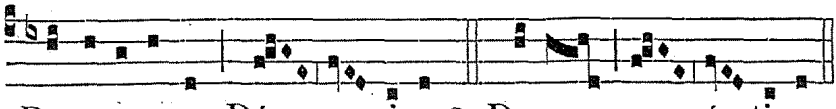




In festis Totis Duplicibus Apostolorum (nisi aliter notetur), et in ceteris ejusdem dignitatis festivitatibus :



In festis Totis Duplicibus communibus, Dominicis (nisi festum potioris ritus occurrerit); in diebus Octavis solemnibus, in die Octava Epiphaniæ ad utrasque Vesperas et Laudes; item quotidie infra Octavas Natalis et SS. Corporis Christi (præterquam in festis SS. Stephani Protomartyris, Joannis Evangelistæ, Joannis Baptistæ, Petri et Pauli, Dedicationis, Sancti Tituli Ecclesiæ nostræ, aut Patroni principalis loci) ad Vesperas et Laudes; item in Sabbatis ad Vesperas.



BENEDICAMUS Dó- mino. ℟. De- o grá- ti- as.

In festis Duplicibus et Simplicibus per hebdomadam, in diebus infra Octavas solemnes, et a crastina die Circumcisionis usque ad Oct. diem Epiph. exclusive (nisi Sabbatum (ad Vesperas) aut Dominica fuerit, vel festum potioris ritus occurrerit):

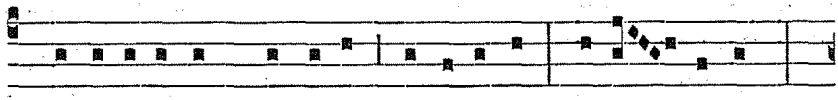
BENEDICAMUS Dó-mino. ℟. De- o grá- ti- as.

Ceteris diebus :

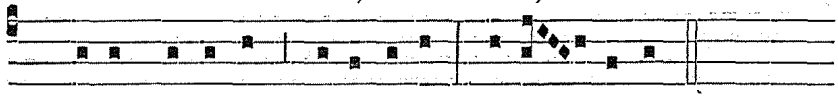
BENEDICAMUS Dómino. ℟. De- o grá-ti- as.

TEMPORE PASCHALI.

In Festis Simplicibus et supra ad utrasque Vesperas, in Dominicis diebus, infra Octavas solemnissimas et solemnes, ad Laudes et Vesperas; in Officiis votivis per hebdomadam ad j. Vesperas et Laudes, in Sabbatis ad Vesperas, usque ad primas Vesperas SS. Trinitatis exclusive.

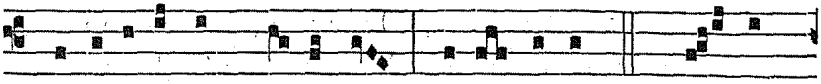


BENEDICAMUS Dómino, alle-lú- ia, alle- lú- ia.

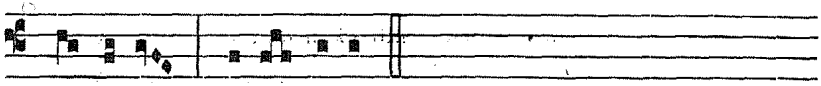


℟. De- o grá-ti- as, alle-lú- ia, alle- lú- ia.

In Officio fer. et trium Lect. et infra Oct. non solemn.

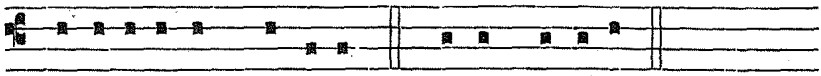


BENEDICAMUS Dómi-no, alle- lú- ia. ℟. DE- o



grá- ti- as, alle- lú- ia.

IN FINE HORARUM.

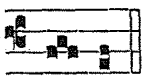


BENEDICAMUS Dómino. ℟. DE- o grá-ti- as.

VII.

Modus cantandi Amen.

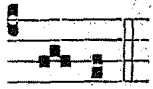
1° Post Hymnos.

I. et II. Toni. 

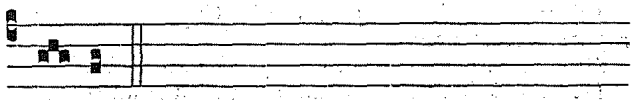
A-MEN.

III. et IV. Toni.

Amen.

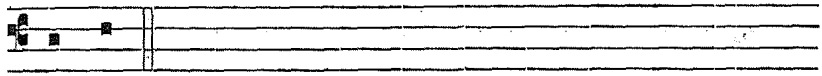
V. et VI. Toni. 

Amen.

VII. et VIII. Toni. 

Amen.

2° In fine Orationum et Benedictionum.



Amen.

ARTICULUS III.

Modus cantandi Capitula, Orationes, Benedictiones, Lectiones, Epistolas, Evangelia, Passiones.

I.

Modus cantandi Capitula.

Capitula, pro sensu verborum, in duo, tria vel quatuor membra sunt dividenda.

Extrema Capituli dictio post suum accentum flectitur in nota *re,* si fuerit dictio latina accentum habens in penultima syllaba, (v. g. *terra.*) geminatur autem nota *re,* si extrema Capituli dictio accentum in antepenultima habuerit (v. g. *sæcula.*) Si autem extrema Capituli dictio monosyllaba fuerit aut hebraica, duæ ultimæ syllabæ canentur in notis *ré-mi.,* (v. g. *orta est. Jerusalem.*) — Prædicta modulatio dicitur Flexio.

Secundum a fine Capituli membrum terminatur in notis *mi re fa,* si ejus extrema dictio monosyllaba fuerit aut hebraica (v. g. *In benedictióne est., Emmanuél.*) ; in notis *mi re fa fa,* si ejus extrema dictio latina fuerit accentum habens in penultima syllaba (v. g. *Sápiens erit.*) ; in notis *mi re fa fa fa,* si extrema ejus dictio latina fuerit, accentum habens in antepenultima syllaba (v. g. *Filio.*) — Hæc modulatio vocatur mediatio seu elevatio.

Tertium a fine Capituli membrum (nisi ejus extrema dictio monosyllaba fuerit aut hebraica) flectitur in nota *re,* si ejus extrema dictio latina fuerit accentum habens in penultima syllaba (v. g. *justum.*) ; geminatur autem nota *re,* si extrema dictio latina fuerit, accentum habens in antepenultima syllaba (v. g. *áctio*).

De quarto a fine Capituli membro fiat quod de secundo notatum est.

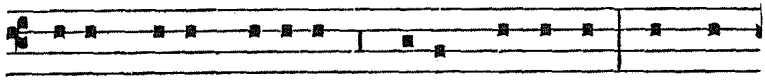
Ad punctum interrogativum in Capitulo non fit modulatio interrogativa Lectionis.

Non flectuntur verba monosyllaba aut hebraica.

Non succedat flexio flexioni neque mediatio mediationi.

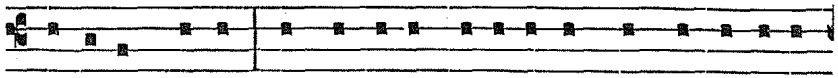
In fine respondeatur *Deo grátias.*

Varia Capitulorum exempla :



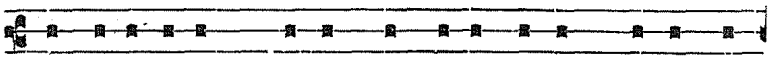
E CCE di- es véni- unt, di-cit Dómi-nus : et su-

sci-tábo David germen justum ℣ et regnábit rex et



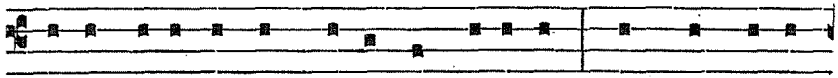
sápi-ens e-rit : et fá-ci-et judí-ci-um et justí-tí-am

in terra. ℣ ℟. De-o grá-ti-as.

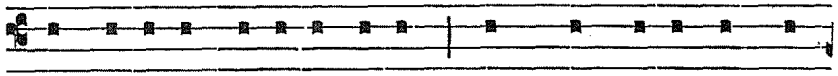


MULTIFARI-AM, multísque modis o-lim De-us lo-

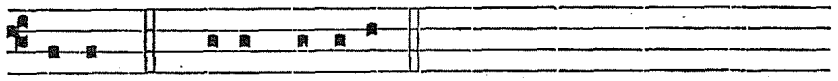
quens Pátri-bus in Prophé-tis ℣ novíssime di-ébus



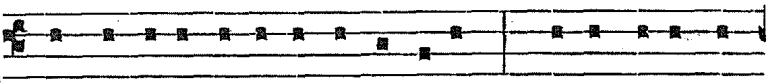
istis locú-tus est nobis in Fi-li-o : quem constí-tu-



it he-rédem uni-vérsó-rum, per quem fe-cit et sæ-

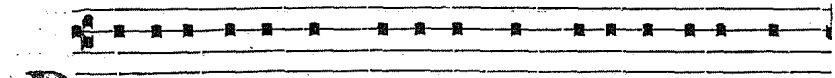


cu-la. ℣ ℟. De-o grá-ti-as



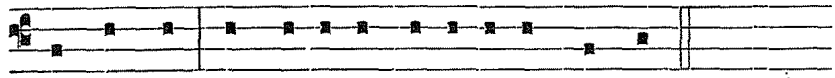
SURGE, illumi-ná-re Je-rú-sa-lem : qui-a venit lu-

men tu- um, et gló-ri- a Dómi-ni super te orta est.



B ENEDICTI- o et clá-ri-tas et sapi- énti- a et

gra-ti- á-rum ácti- o ℣ honor virtus et forti-túdo De-



o nostro : in sæcu-la sæcu-ló-rum. Amen.

M ULI- EREM fortem quis invéni- et ? Procul et

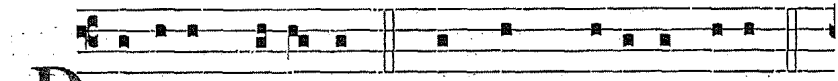
de últimis fini-bus pré-ti- um e-jus ℣ confi-dit in e-

a cor vi-ri su- i : et spó-li- is non indi-gébit. ℣

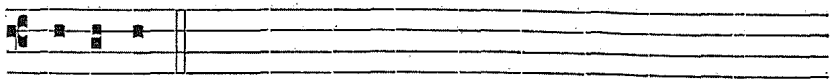
II.

Modus cantandi Orationes ad Vesperas, Laudes et Missam.

1. Ante Orationem :



D OMINUS vobíscum. ℟. Et cum spí-ri-tu tu- o.

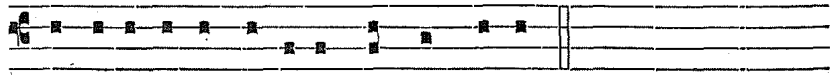


Orémus.

In Missis de Feria, a Feria IV Cinerum usque ad Cenam Domini exclusive, dicto *Orémus,* additur :

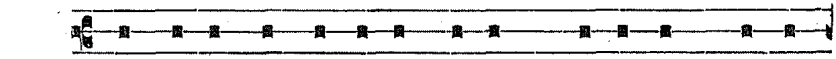
Flectámus génu- a. Levá-te.

Ante ultimam Postcommunionem, in prædictis Missis, dicatur :



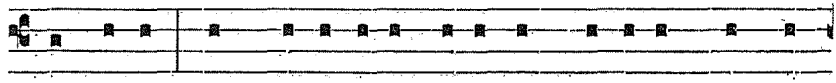
Humi-li- á-te cápi-ta vestra De- o.

2° In Oratione duæ fiunt inflexiones, hoc modo et ordine : Altera fit ad signum ℣ (vel in Missali ad punctum cum virgula ;) flectendo in *mi* syllabas inter ultimum et sequentem accentum ; altera vero ad duo puncta : flectendo prius duas (vel tres, si tertia ante accentum sit dactylica,) syllabas in *mi,* ante ultimum accentum, et ipsum elevando in *fa* cum syllabis subsequentibus, si quæ sint : tali autem ordine disponantur ut in principio orationis elevatio, versus medium flexio, et in fine semper elevatio fiat ; sicque alternatim, si plures aut pauciores quam tres (pro tenore verborum), fieri debeant inflexus : nam si Oratio brevior sit, omittitur primâ elevatio ; si vero longior præmittitur alia flexio.

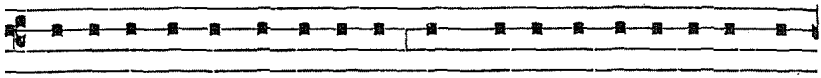


C ONCEDE nos fámu-los tu- os, quæsumus, Dómi-

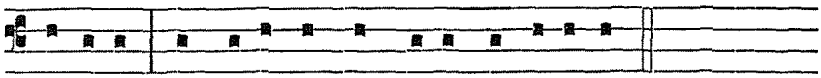
ne De- us, perpé-tu- a mentis et córpo-ris sa-lú-te



gáudé-re : et glo-ri- ósa be- á-tæ Ma-rí- æ semper

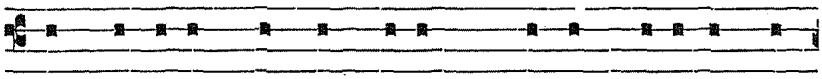


Vírgi-nis intercessi- óne, a præsénti li-be-rá-ri tri-

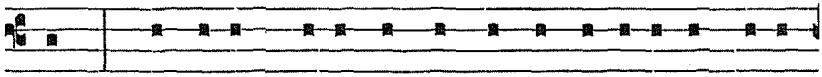


stí-ti- a ; et ætérna pérfru- i læ-tí-ti- a :

3° Conclusiones sic fiunt :



Per Dóminum nostrum Jesum Christum Fí- li- um tu-



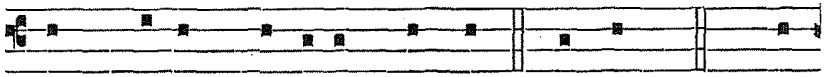
um ; qui tecum vi-vit et regnat in uni-tá-te Spí-ri-

tus sancti De- us : per ómni- a sæcu-la sæcu-ló-

rum: ℟. Amen. Vel :Qui vi-vis et regnas cum De- o

Patre ; in... etc. ut supra.

4° Ad memorias :



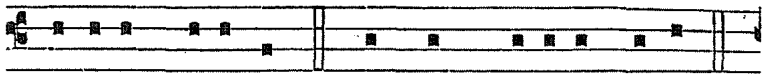
Per Christum Dóminum nostrum. ℟. Amen. Vel :Qui

vi-vis et regnas per ómni- a sæcu-la sæcu-lórum.

III.

Modus cantandi Orationes ad Horas, et quotiescumque aliquæ aliæ Orationes quæ non sunt de corpore Officii et Missæ cantandæ fuerint.

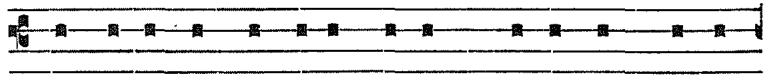
1° Ante Orationem :



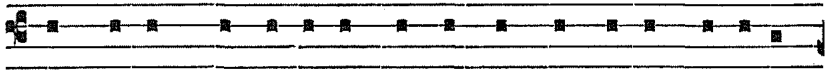
D OMINUS vobíscum. ℟. Et cum spí-ri-tu tu- o.

Orémus.

2° In corpore Orationis :

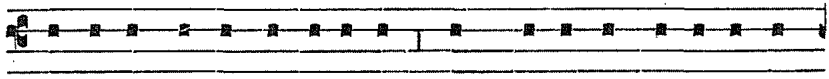


C ONCEDE nos fámu-los tu- os, quæsumus, Dómi-



ne De- us, perpé-tu- a mentis et córpo-ris sa-lú-te

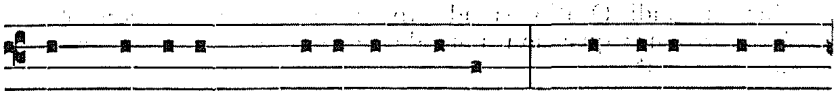
gaudé-re : et glo-ri- ósa be- á-tæ Ma-rí- æ semper



Vírgi-nis intercessi- óne, a præsénti li-be-rá-ri

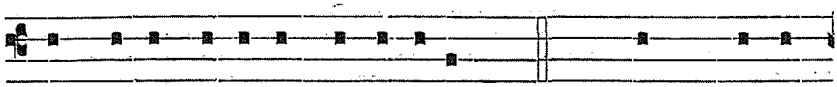
tristí- ti- a ; et ætérna pérfru- i læ-tí- ti- a :

3° Conclusiones, ut supra dicitur, sic fiunt :

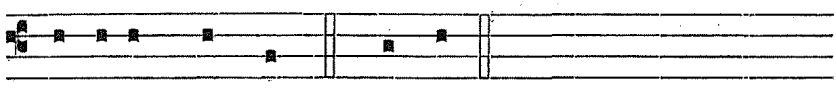


Per Dóminum... Fí- li- um tu- um, ℣ qui tecum vi-vit

et regnat in uni- tá-te Spí-ri- tus sancti De- us : per

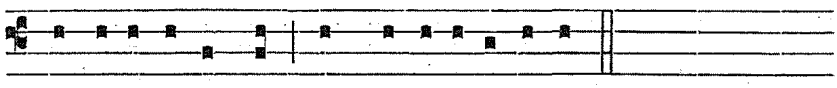


ómni- a sæcu-la sæcu-lórum ℣ Vel : Per Christum



Dóminum nostrum ℣ ℟. Amen.

Quando Episcopus celebrat :

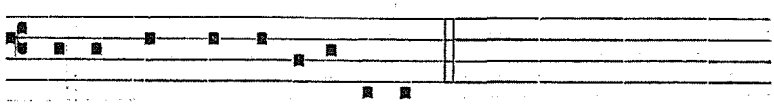


Humi- li- á-te vos ad benedicti- ónem.

IV.

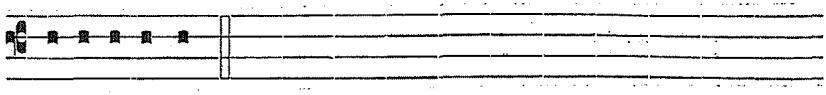
Modus cantandi Benedictiones et Lectiones in Officio et in Mensa, Prophetias in Missa, et Martyrologium.

1° Quando petenda est Benedictio, Lector dicat :



JUBE Domne benedí-ce-re.

Ante Prandium vel Cenam, et infra lectionem in Collatione dicatur :



Benedí-ci- te.

2° Benedictio cantatur flectendo syllabas post accentum de *fa* in *re*, in medio et in fine, hoc modo :

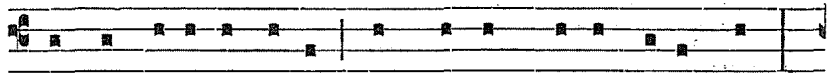
Nos cum Pro-le pi- a benedí-cat Virgo Ma-rí- a.

℟. Amen.

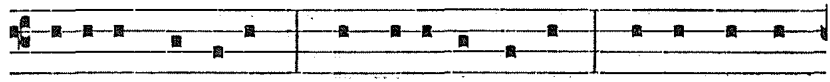
Et similiter cantantur Benedictiones sive in Matutinis, sive in Completorio, sive in Mensa, quotiescumque petuntur ante Lectionem.

3° Lectiones dividuntur per Versus aut sententias. Regulariter Versus Lectionis subdividitur in tres partes : post quarum primam fit flexio ℣, et post secundam elevatio, seu mediatio : prout supra de Capitulis pag. 402 dictum est. Si sententia fuerit brevis omittitur flexio, si brevior omittitur etiam mediatio. Si autem longior fuerit (quod rarius est) tunc, in Lectionibus tantum, iterari possunt flexio et mediatio alternatim, juxta sensum verborum.

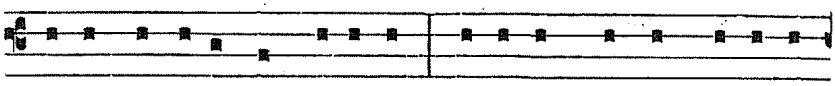
Flexa et Mediationes.



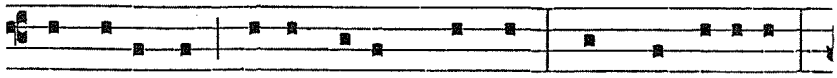
Ecce véni- o ci-to ℣ et merces me- a mecum est :



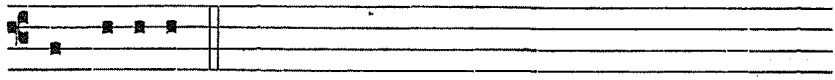
Fí- li- is Isra- el : De radí-ce Jesse : Terra autem



e-rat i-nánis et vácu- a : Pópu-lus qui ambu-lábat



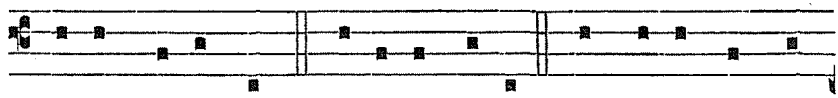
in ténebris ℣ vi-dit lucem magnam : In Hispáni- a :



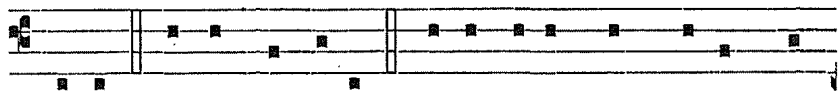
Et á-li-bi :

4° Terminatur Versus ad quodcumque simplex punctum finale sententiæ, hoc modo : flectitur primum de *fa* in *re* syllaba accentu non signata quæ præcedit ultimum accentum (cum altera præcedente si dactylica fuerit) ; deinde syllaba accentu signata elevatur in *mi,* et reliquæ syllabæ, si quæ sint, flectuntur in *la;* v. gr. :

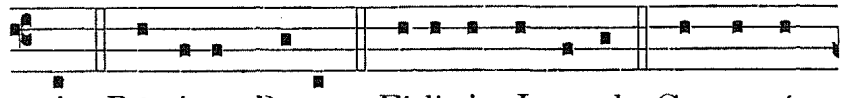
Diversi fines Versuum.



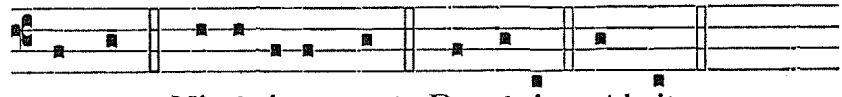
Fra-ter Jo- ánnes. Grá-ti- a plena. Translá-tus ad tú-



mu-lum. Fortes in fide. Ni-hil enim sunt di- es me-

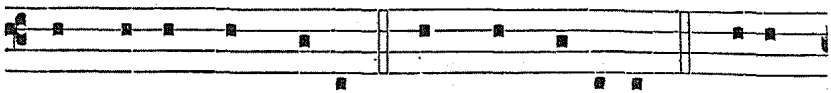


i. Dóminus De- us. Fí-li- is Isra- el. Conversá-



tus est. Mi-sé-ri-cors est. Peccávi. Absit.

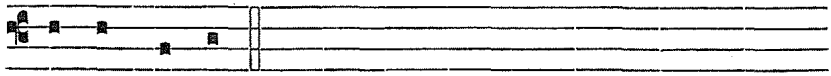
5° Non flectitur syllaba præcedens ultimum accentum si ipsa fuerit accentu signata, v. gr. :



Torquéntes cor me- um. Et non á-li- us. Jesus

Christus. Ad Nathan, di-cens.

Si autem ultima syllaba fuerit accentu signata, syllaba præcedens semper flectitur, v. gr. :



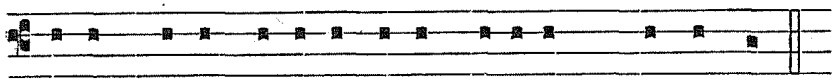
Apud te est.

6° Item Terminatio fit ad duplex punctum quando auctor libri qui legitur refert directe verba personæ loquentis, ut in sequentibus :

Hæc di-cit Dóminus : Et di-xit ad me :

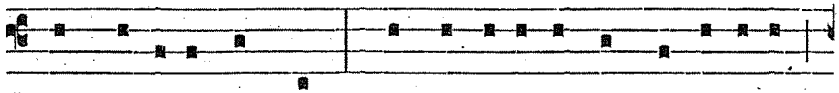
7° Si quis vero refert verba vel non prolata, vel jam antea dicta, tunc neque terminatio facienda est ad duo puncta ante illa, neque (etsi fuerint interrogativa) modo interrogativo exprimenda erunt : et hoc observatur etiam in cantu Epistolarum et Evangeliorum, prout patet ex sequénti tractu de Evangelio :

Et non di-xit e- i Jesus : non mó-ri-tur : sed sic



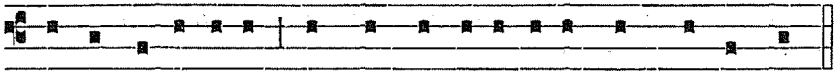
e- um vo-lo mané-re donec véni- am, quid ad te ?

8° Item Terminatio fit post verba S. Scripturæ infra Commentaria vel Homilias SS. Patrum citata, etsi sententia nondum fuerit finita ; v. gr. :



" Tunc ábi- it, inquit „ Non invi-tá-tus a princí-pibus,

sponte procéssit. " Unus de du- óde-cim „. Septu- a-

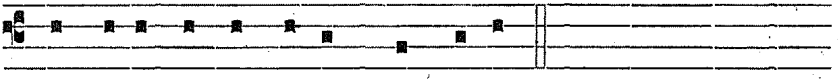


gínta discí-pu-lis non tam inte-ri- óra commíssa sunt.

9° Interrogationes.

Sententia interrogativa incipit ad particulam quæ interrogationem determinat ; non fit in ea mediatio sed tantum flexio, si fuerit locus ; deinde ad punctum ? fit eadem inflexio ac supra in mediatione, excepto quod syllaba accentu signata elevetur tantum in *mi*.

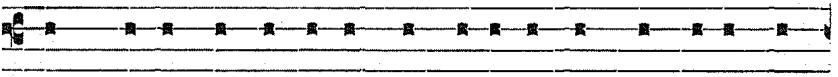
Quid est homo qui- a magní- fi-cas e- um ℣ aut quid



appónis erga e- um cor tu- um ?

Et si fuerit vox monosyllaba aut hebraïca in fine, duæ notæ conjunguntur in finali, hoc modo :

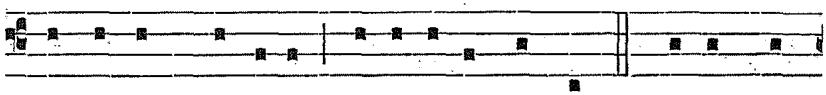
Quare de vulva eduxísti me ? Quæ ? Numquid non



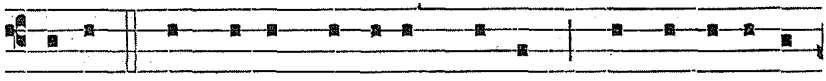
est De- us in Isra- el, ut e- á-tis ad consu-léndum

Be- élzebub de- um Acha-ron ?

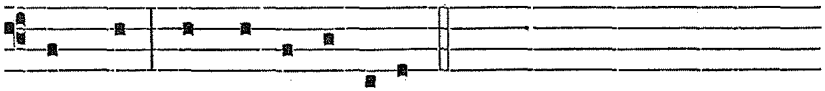
10° Fines Lectionum :



Tu autem Dómine mi-se-ré-re nostri. ℟. De- o grá-

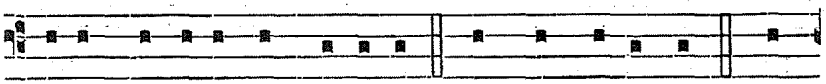


ti- as. Hæc di-cit Dóminus De- us ℣ Convertími-ni

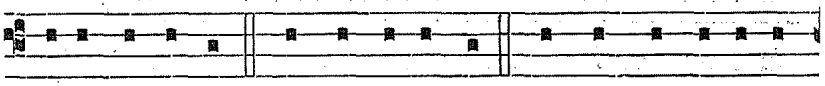


ad me : et salvi é-ri-tis.

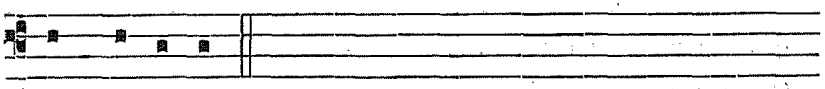
11° Quando Lectio non terminatur per *Tu autem* neque per *Hæc dicit,* tunc finis cantatur flectendo ad ipsum accentum ultimum uno semitonio, v. gr.



Di-cit Dóminus omní-po-tens. In sempi-térnum. Fí-



li- is Isra- el. Conversá-tus est. Ab omni ópe-re



quod patrá-rat.

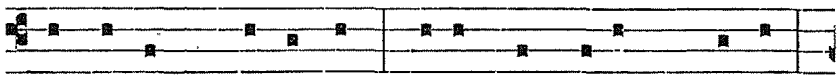
V.

Modus legendi Epistolam in his quæ infra ponuntur et in similibus.

1° In isto cantu non fit flexio sicut in præcedentibus, sed tantum mediatio in medio Versus, et terminatio in fine.

2° Mediatio autem fit hoc modo : flectuntur de *fa* in *re* syllabæ accentu non signatæ quæ præcedunt immediate penultimum accentum sive grammaticalem sive secundarium ; iste autem accentus elevetur in *fa;* deinde flectuntur in *mi* syllabæ intermediæ inter ipsum et ultimam syllabam, quæ elevatur in *fa,* hoc modo :

Lécti- o Epísto-læ be- á-ti Pauli apósto-li :

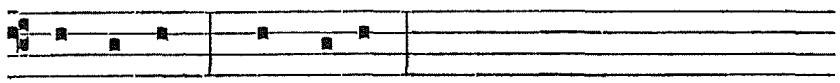


Doctrí-nam scripta sunt : Secúndum Jesum Christum :

Ex tri-bu Gad : Qui timet De- um : Quod si spí-ri-

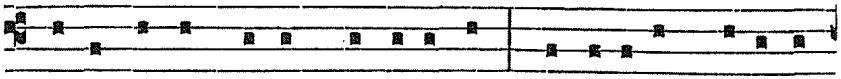
tu ducími-ni : Quámobrem assentí-re nobis : Autem

fáctus sum vir : Vox quidem vox Jácob ést : Ja-



cób autem : Lúx vé-ra.

Omnes accentus, qui immediate præcedunt penultimum accentum, etsi secundarium, simul eleventur in *fa*.



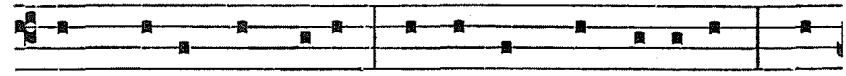
No-ta sit ómni-bus homí-ni-bus : Je-rúsa-lem lí-be-ra

est : Si-na enim móns ést in Arábi- a : Séd quí

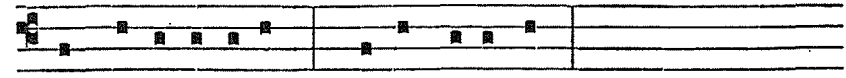
dé ancílla : Quí éxhortá-tur : Ole- i nón ést ím-

mi-nú-tus :

Verba hebraïca trium syllabarum, vel verba latina penultimæ longæ quatuor saltem constans syllabis, vel verba penultimæ brevis quinque saltem constans syllabis habeant *duos* accentus, si sint *in fine* mediationis :



Ex tri-bu Néphta-li : Tu autem pérmané-bis : Si-

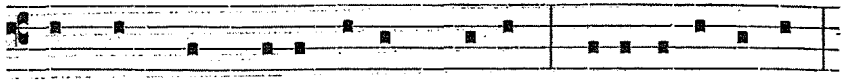


ve mi-nisté-ri- um : Vobísmet-ípsis :

Etsi verba sunt etiam longiora, tamen numquam tertium accentum recipiant :

Et radi-cávi in pópu-lo hono-rí- fi-cá-to :

Verba prædicta *unum* tantum accentum i. e. grammaticalem habeant, si *non* sunt in *fine* mediationis :



Ut fá-ci- am vo-luntá-tem me- am : Zorobabél autem :

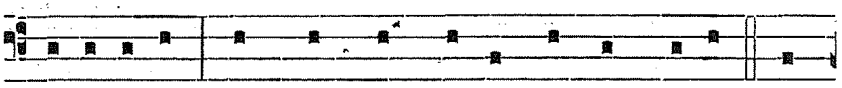
Verba quæ ex se accentum non habent, (Præpositiones et Conjunctiones) debent accipere, si stant ante verbum finale unius accentus, supposito, quod una saltem syllaba sit inter utrumque accentum :

Ad e- um éxtra cástra : Quem fé-ce-rat ád loquén-

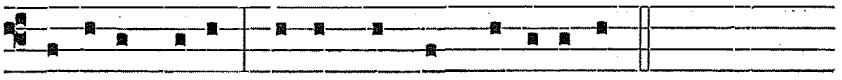
dum : Mo-ra-réntur in Sichém.

Initia, puta *Fratres : Carissimi : In diebus illis :* non impediunt, quominus fiat in eadem sententia mediatio :

Fratres : Qui glo-ri- á-tur : Fratres : hortámur vos :

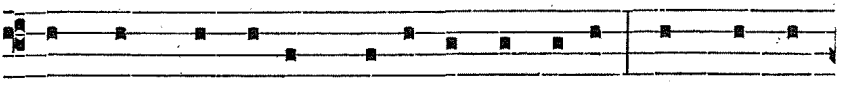


Ca-ríssimi : Omne quod na-tum est ex De- o : In

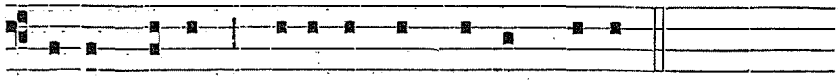


di- ébus il-lis : Erat vir in Báby-lóne :

Modulationes finales Epistolarum non impediunt, quominus ante ipsas in eadem sententia fiat mediatio :



Et hoc mandá-tum habémus ab e- o : ut qui di-



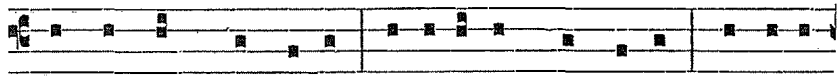
li-git De- um ; dí-li-gat et fratrem su- um.

4° Finales communes Versuum fiunt ad quodcumque simplex punctum, et ad duo puncta prout dicitur supra de Lectionibus nis 6, et 7, hoc modo : fit elevatio vocis ad penultimum accentum, reliquæ vero syllabæ disponuntur pro eorum numero et prosidia, ut infra :

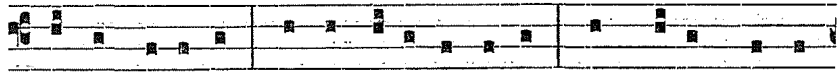
Diversi fines Versuum.

Ad Romános. Ad Co-rínthi- os. Ad Ti-tum. Ad Gá-

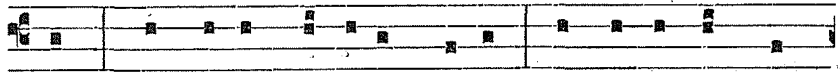
la-tas. Petri apósto-li. Jo- ánnis apósto-li. Lécti-



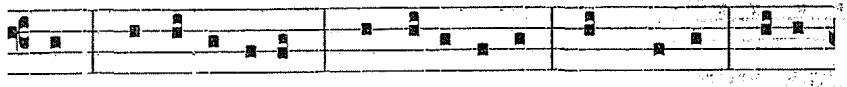
o Amós prophé-tæ. I-sa- í- æ prophé-tæ. Lécti- o



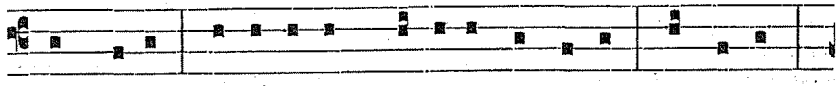
libri Géne-sis. Libri Sápi- énti- æ. Hæc di-cit Dómi-



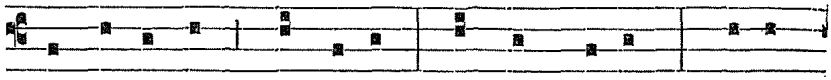
nus : Hæc di-cit Dóminus Dé- us. Invéntus ést ju-



stus. Dissí-pa-tárum. Sobrí- e-tá-tem. Os su- um. Illum

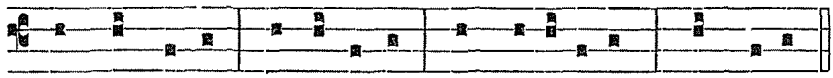


in nube. Du- ódе-cim míl-li- a signá-ti. Qui di-xit.



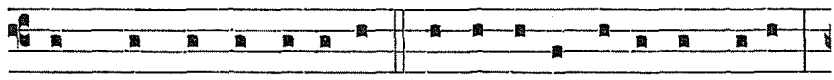
Hebræ- i sunt ; et ego. Hæc et me-tet. Quærens

quem dévo-ret. Spem non habent. Dóminus est. Ad



Acház di-cens. In Isra- él. In Jerúsa-lém. Sed di-co.

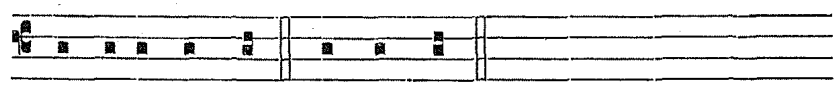
5° Interrogationes incipiunt in nota *mi,* ad particulam interrogativam, sic continuando usque ad ultimam syllabam, quæ elevatur in *fa.* — Ante particulam interrogativam licet facere mediationem :



Numquid non audi- é-runt? Ope-rá-ri so-let ímpi- us :

numquid... ? Si De- us pro nobis : quis contra nos ?

Et si fuerit vox monosyllaba aut hebraica in fine, duæ notæ *mi* et *fa* conjunguntur in finali, hoc modo :



Quis enim es tu ? Laudo vos ?

6° Modulatio finalis Epistolæ dividitur in duas partes per brevem pausam distinctas prout in exemplis infra positis : Prior pars fit flectendo in *re,* syllabas (si quæ sint) inter penultimum et ultimum accentum ante pausam ; ipsum vero accentum de *re* in *fa* conjunctis notis elevando, sequentibus syllabis (si quæ sint) continuantibus in

fa. Secunda autem pars, post pausam, pauca verba complectitur, et fit flectendo in *mi* unam syllabam, vel si præcedit dactylus, duas syllabas immediate ante ultimum accentum, qui cum syllabis sequentibus (si quæ sint) elevatur in *fa,* ut sequitur :

Fines Epistolarum.

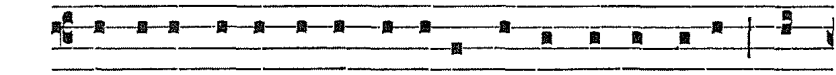
Illí- us enarrábit omnis ecclé-si- a sanctó-rum.

Sed in á-zymis since-ri-tá-tis, et ve-ri-tá-tis.

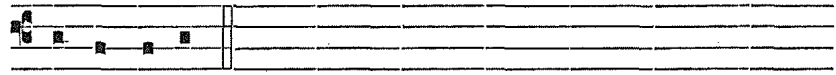
Per Je-sum Christum Dómi-num nostrum. In Chri-

sto Je-su Dómi-no nostro.

Sequuntur tres Epistolæ secundum notationem V. Mag. Humberti ex Prototypo :

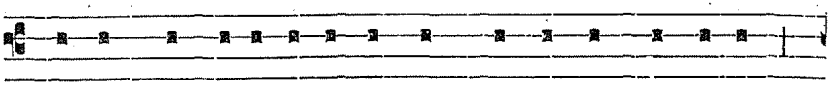


Lécti- o Epísto-læ be- á-ti Pauli Apósto-li ad

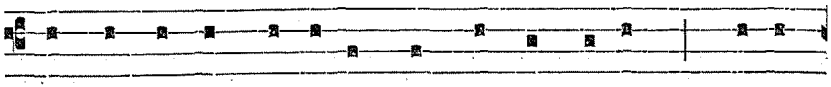


Timóthe- um.

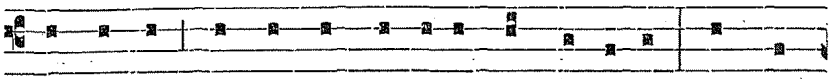
CARISSIME : Testi- fi-cor co-ram De- o et Je-su



Christo, qui judi-ca-tú-rus est vi-vos et mórtu- os,



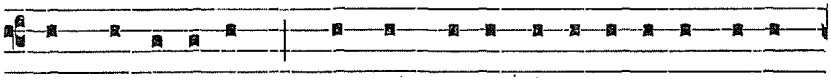
per advéntum ipsí- us et regnum e-jus : prædi-



ca verbum, insta opportúne importúne. Argu-

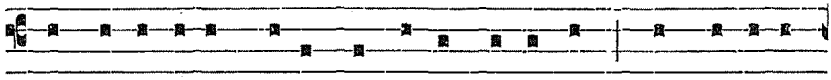
e, óbsecra, íncrepa : in omni pa-ti- énti- a et

doctrí-na. Erit enim tempus cum sanam doctrí-nam



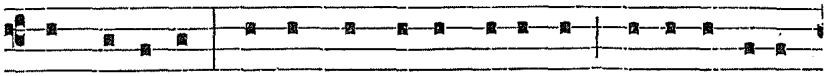
non susti-nébunt : sed ad su- a de-si-dé-ri- a co- a-

cervábunt si-bi magístros pru-ri- éntes áuri-bus. Et



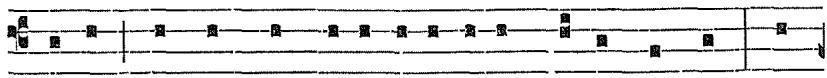
a ve-ri-tá-te quidem audí-tum avértent : ad fábu-las

autem converténtur. Tu ve-ro ví-gi-la : in ómni-



bus labó-ra. Opus fac Evange-lístæ, mi-nisté-ri- um

tu- um imple : sóbri- us esto. Ego enim jam dé-



lí-bor : et tempus reso-lu-ti- ónis me- æ instat. Bo-

num certámen certávi : cursum consummávi, fidem

servávi. In ré-liquo repó-si-ta est mi-hi co-róna

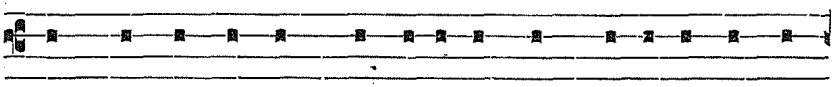
justi-ti- æ : quam reddet mi-hi Dómi-nus in il-la di-

e justus judex. Non so-lum autem mi-hi : sed et

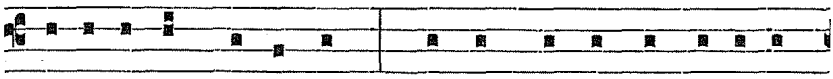
i- is qui dí- li-gunt advéntum e-jus.

Lécti- o libri Sapi- énti- æ.

B E- ATUS vir qui invéntus est si-ne mácu-la :



et qui post aurum non ábi- it, nec spe-rávit in pe-

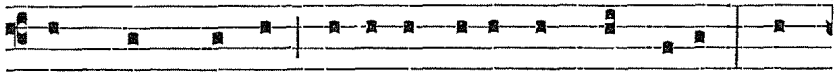


cúni- a et the-sáuris : Quis est hic et laudábimus

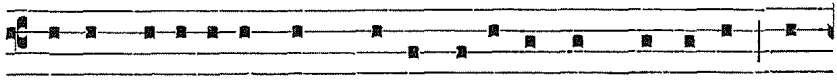
e- um ? Fe-cit enim mi-rabí-li- a in vi-ta su- a.

Qui probá-tus est in il-lo et perféctus est : e-rit il-

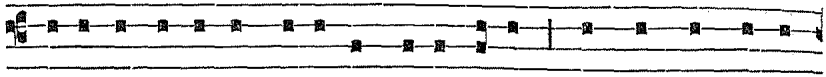
li gló-ri- a ætérna. Qui pó-tu- it tránsgredi et non



est transgréssus : fáce-re ma-la et non fe-cit. Id-

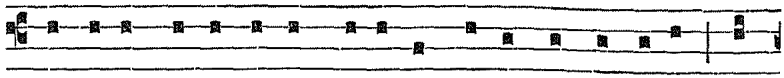


e- o stabi-lí-ta sunt bona il-lí- us in Dómi-no : et

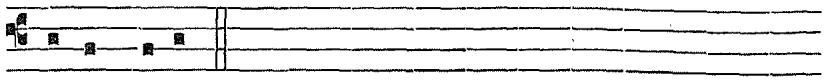


e-le- emósynas il-lí- us enarrábit omnis ecclé-si-

a sanctórum.



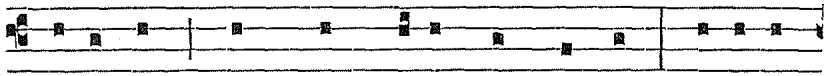
Lécti- o Epísto-læ be- á-ti Pauli Apósto-li ad



Co-rínthi- os.

FRATRES: Qui glo-ri- á-tur : in Dómi-no glo-ri- é-

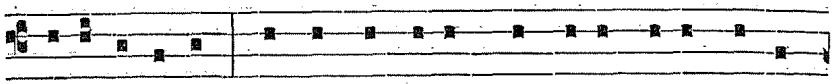
tur. Non e-nim qui se- ípsum comméndat il-le pro-



bá-tus est : sed quem De- us comméndat. Uti-nam

susti-neré-tis módi-cum quid insi-pi- énti- æ me- æ : sed

et supportá-te me. Æmu-lor e-nim vos : De- i æ-



mu-la-ti- óne. Despóndi enim vos uni vi-ro vírgi-

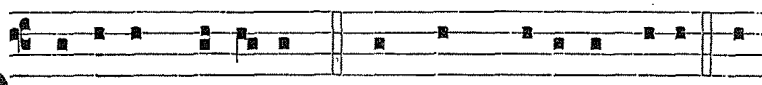
nem castam exhi-bé-re Christo.

VI.

Modus legendi Evangelium in his quæ infra ponuntur et in similibus.

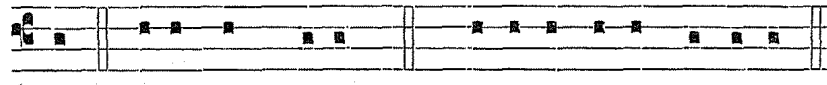
1° Omnia ut supra in Epistolis, excepta terminatione Versuum, quæ fit in Evangeliis flectendo uno semitonio accentum ultimum et syllabas quæ sequuntur, si adsint, eo modo quo supra in fine Lectionum, n° 11.

Initia.



D OMI-NUS vobíscum. ℟. Et cum spí-ri-tu tu- o. Se-

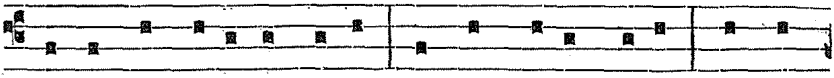
quénti- a sancti Evangé-li- i : secúndum Matthæ-



um. Secúndum Lucam. ℟. Gló-ri- a ti-bi, Dómi-ne.

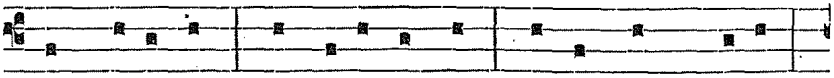
Mediationes variæ :

In il-lo témpo-re : Loquénte Je-su ad turbas :



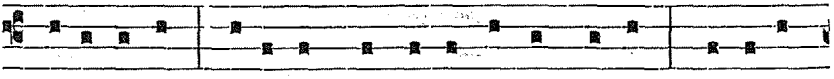
Hosanná fi-li- o David : Amen di-co vobis : Amen

amen di-co vobis : Homo in Jerusa-lém : Cu- i no-



men Naza-réth : Si fu- ísses hic : Sed et nunc sci- o :

In castéllum quod contra vos est : Hómi-ni nego-

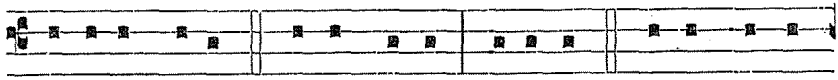


ti- a-tó-ri : Ali- os septu- a-gínta du- os : I-sa- ác

autem.

Fines Versuum et interrogationes.

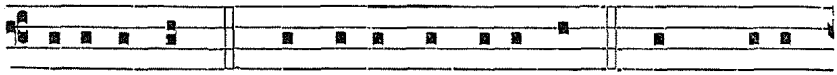
Vide supra de modo cantandi Lectiones nis 6 et 7.



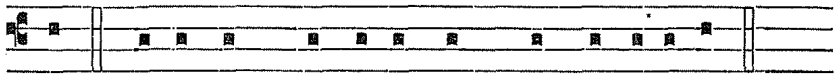
Génu- it Jacób. Di-cunt e- i. Eti- am. A- it Disci-

pu-lis su- is. E-li- as es tu ? Et di-xit. Non sum.

Prophé-ta es tu ? Et respóndit. Non. Cu-jus



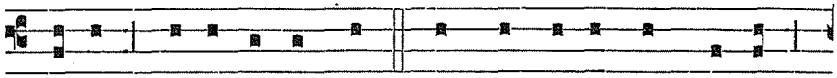
fi-li- us es ? Quid di-cis de te- ípso ? Quem quæri-



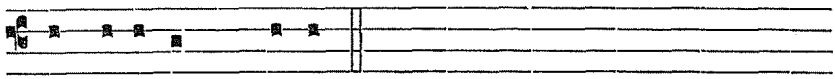
tis ? Ubi est qui na-tus est Rex Judæ-órum ?

Fines Evangeliorum.

Quanto magis pa-ter vester de cœ-lo dabit spí-ri-tum

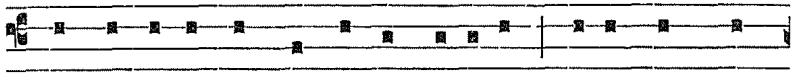


bonum pe-ténti-bus se. De qua na-tus est Je-sus

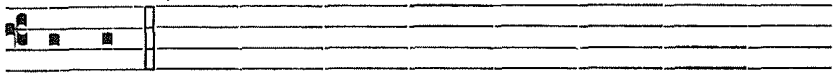


qui vocá-tur Christus.

Sequuntur quatuor Evangelia secundum notationem V. Mag. Humberti ex Prototypo :



Sequénti- a sancti Evangé-li- i secúndum Jo-



ánnem.

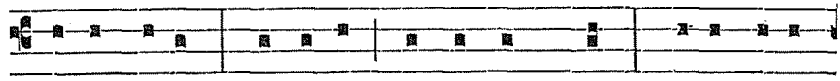
IN il-lo témpo-re : Di-xit Jesus Petro. Séque-

re me. Convérsus Petrus : vi-dit il-lum discí-pu-lum

quem di-li-gé-bat Jesus, sequéntem, qui et recúbu- it

in cena super pectus e-jus, et di-xit, Dómi-ne quis

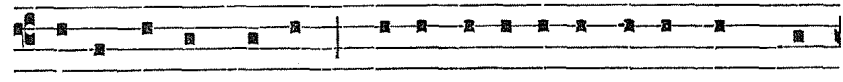
est qui tradet te. Hunc ergo cum vi-dísset Petrus :



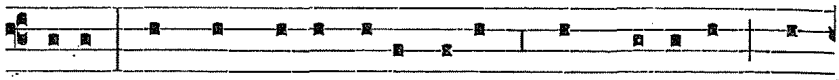
di-xit Jesu. Dómi-ne : Hic autem quid ? Di-cit e- i

Jesus. Sic e- um vo-lo manére : donec véni- am.

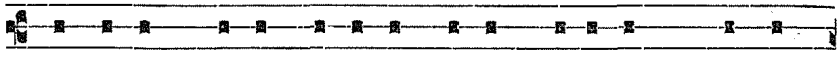
Quid ad te ? Tu me séque-re. Exí-vit ergo sermo



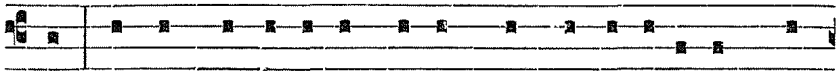
iste inter fratres : qui- a discí-pu-lus il-le non mó-



ri-tur. Et non di-xit e- i Jesus, Non mó-ri-tur : sed,

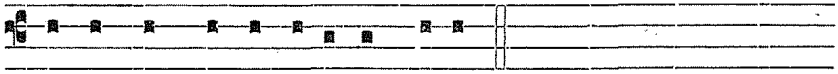


Sic e- um vo-lo mané-re donec véni- am, quid ad



te. Hic est discí-pu-lus, il-le, qui testimóni- um pér-

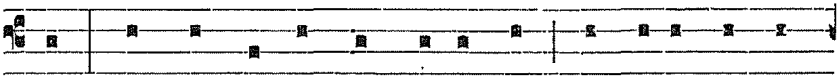
hi-bet de his : et scripsit hæc. Et scimus : qui- a



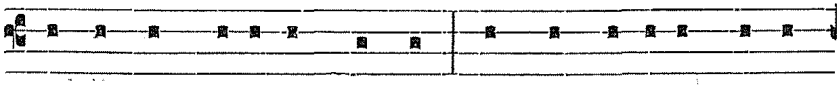
ve-rum est testimóni- um e-jus.

Sequénti- a sancti Evangé-li- i secúndum Lucam.

IN il-lo témpo-re : Di-xit Jesus discí-pu-lis su-



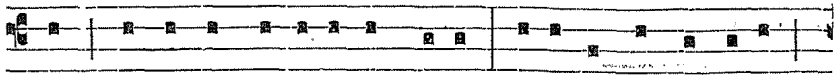
is. Sint lumbi vestri præcíncti : et lucérnæ ar-



déntes in máni-bus vestris. Et vos símí-les homí-

ni-bus exspectánti-bus dómi-num su- um, quando re-

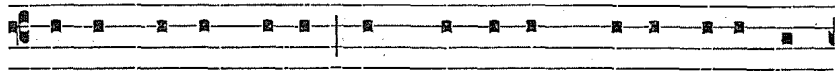
vertá-tur a núpti- is : ut cum véne-rit et pulsáve-



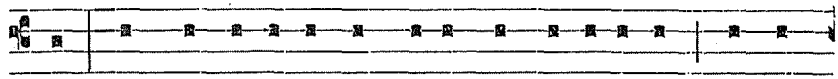
rit, conféstim apé-ri- ant e- i. Be- á-ti servi il-li :

quos cum véne-rit dómi-nus invéne-rit vi-gi-lántes.

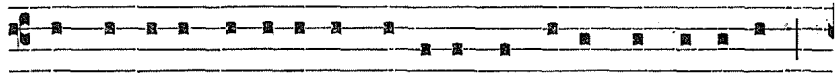
Amen di-co vobis : quod præcínget se, et fá-ci- et



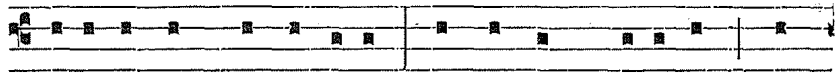
il-los discúmbe-re, et tránsi- ens mi-nistrábit il-



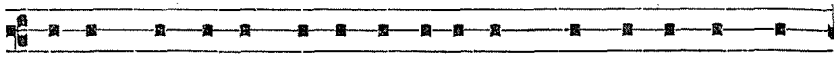
lis. Et si véne-rit in secúnda vi-gi- li- a, et si



in térti- a vi-gí- li- a véne-rit, et i-ta invéne-rit :



be- á-ti sunt servi il-li. Hoc autem sci-tó-te : quó-



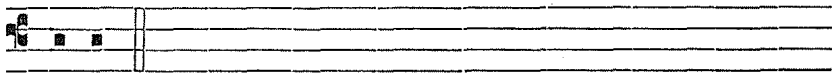
ni- am si sci-ret pa-terfamí-li- as, qua ho-ra fur ve-

ní-ret, vi-gi-lá-ret ú-tique et non si-ne-ret pérfodi

domum su- am. Et vos estó-te pa-rá-ti : qui- a qua

ho-ra non pu-tá-tis Fí- li- us hómi-nis véni- et.

Sequénti- a sancti Evangé-li- i : secúndum Mat-

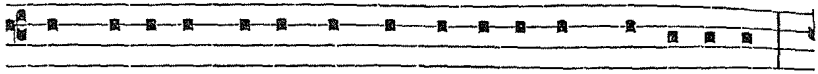


thæ- um.

In il-lo témpo-re : Di-xit Je-sus discí-pu-lis su-

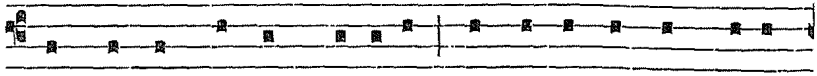
is. Vos estis sal terræ. Quod si sal evanú- e-rit :

in quo sa-li- é-tur ? Ad ni-hi-lum va-let ultra : ni-si



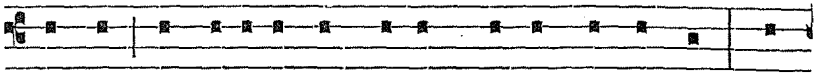
ut mittá-tur fo-ras, et conculcé-tur ab homí-ni-bus.

Vos estis lux mundi. Non po-test cí-vi-tas abscón-



di supra montem pó-si-ta : neque accéndunt lucér-

nam et ponunt e- am sub módi- o, sed super cande-

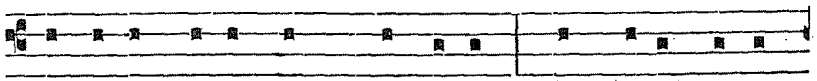


lábrum, ut lúce- at ómni-bus qui in domo sunt. Sic

lúce- at lux vestra co-ram homí-ni-bus : ut ví-de- ant

ópe-ra vestra bona, et glo-rí- fi-cent Patrem vestrum,

qui in cœ-lis est. No-lí- te pu-tá-re : quóni- am veni



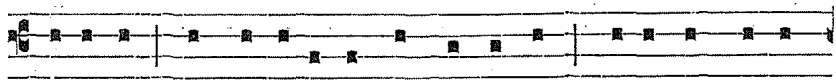
sólve-re Legem aut Prophé-tas. Non veni sólve-

re : sed adimplé-re. Amen, quippe di-co vobis :

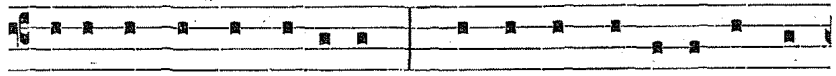
donec tránse- at cœ-lum et terra, jo-ta unum aut

unus apex non præ-ter-í-bit a Lege, donec ómni- a

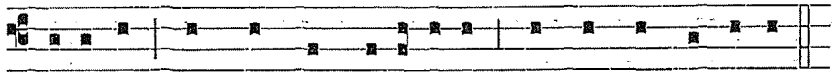
fi- ant. Qui ergo sólve-rit unum de mandá-tis istis



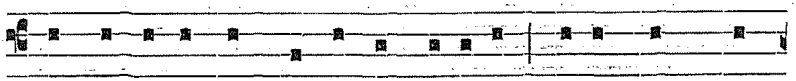
mí-nimis, et docú- e-rit sic hómi-nes : mí-nimus vocá-



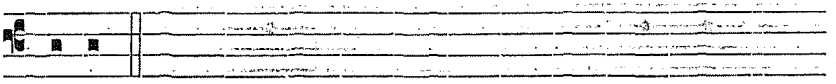
bi-tur in regno cœ-lórum. Qui autem fé-ce-rit et do-



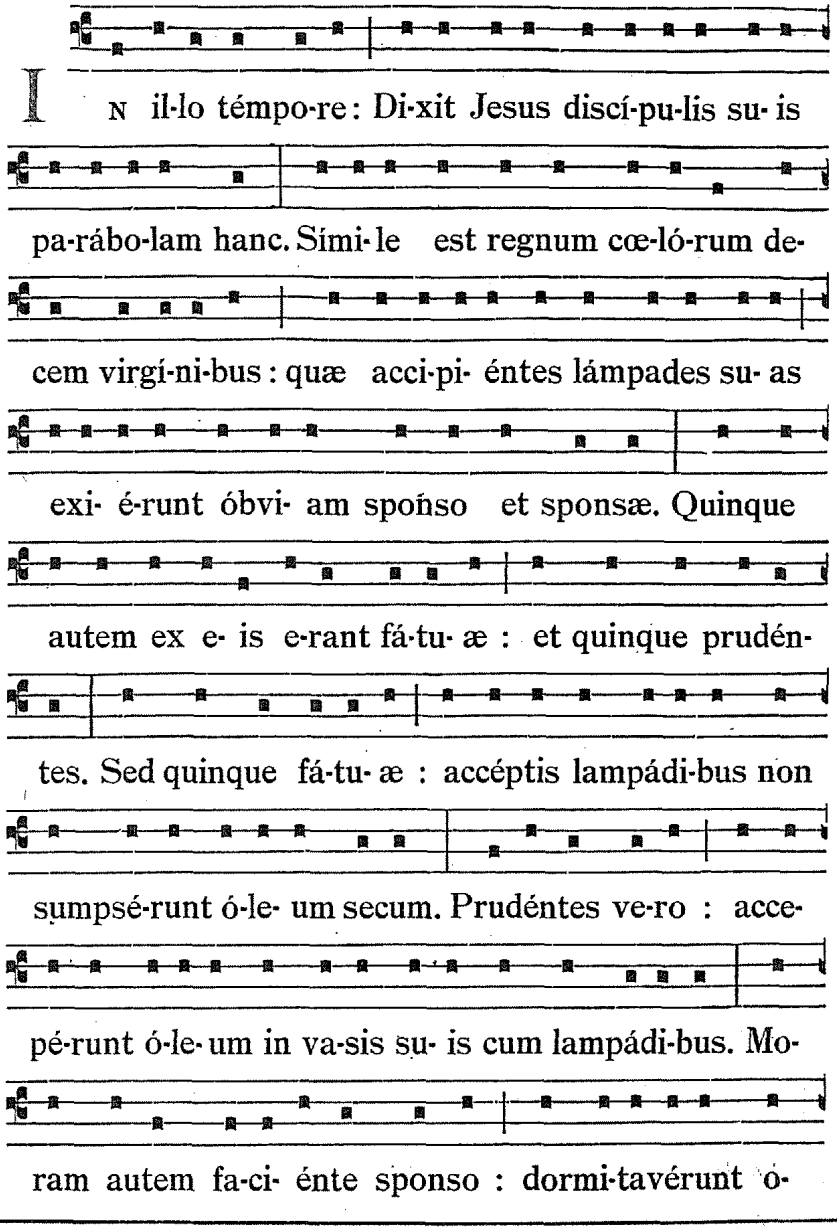
cú- e-rit hic magnus vocábi-tur in regno cœ-ló-rum.



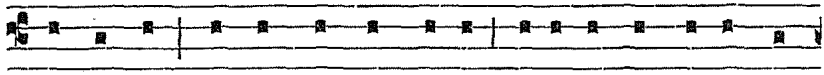
Sequénti- a sancti Evangé-li- i secúndum Mat-



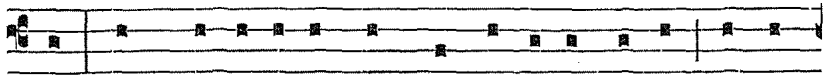
thæ- um.


IN il-lo témpo-re: Di-xit Jesus discí-pu-lis su- is
pa-rábo-lam hanc. Símí-le est regnum cœ-ló-rum de-
cem virgí-ni-bus: quæ acci-pi- éntes lámpades su- as
exi- é-runt óbvi- am sponso et sponsæ. Quinque
autem ex e- is e-rant fá-tu- æ : et quinque prudén-
tes. Sed quinque fá-tu- æ : accéptis lampádi-bus non
sumpsé-runt ó-le- um secum. Prudéntes ve-ro : acce-
pé-runt ó-le- um in va-sis su- is cum lampádi-bus. Mo-
ram autem fa-ci- énte sponso : dormi-tavérunt ó-

mnes et dormi- é-runt. Médi- a autem nocte clamor

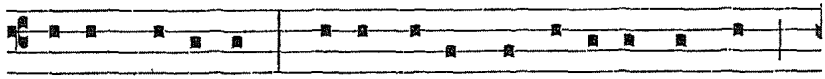


factus est: Ecce sponsus venit, exí-te óbvi- am e-



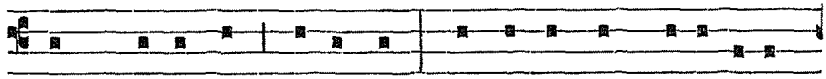
i. Tunc surrexé-runt omnes vírgi-nes il-læ : et or-

navé-runt lámpades su- as. Fá-tu- æ autem : sapi- én-

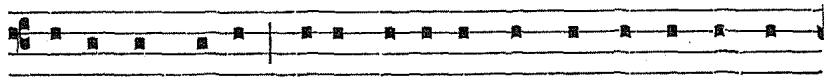


ti-bus di-xé-runt. Da-te nobis de ó-le- o vestro :

qui- a lámpades nostræ exstingu- úntur. Respondé-



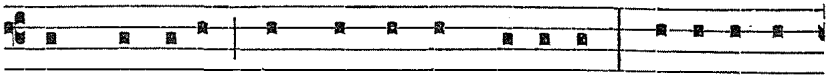
runt prudéntes : di-céntes. Ne forte non suffi-ci- at



nobis et vobis : i-te pó-ti- us ad vendéntes et é-

mi-te vobis. Dum autem i-rent éme-re : venit spon-

sus. Et quæ pa-rá-tæ e-rant intravérunt cum e- o



ad núpti- as : et clausa est jánu- a. Novíssime

ve-ro véni- unt et ré-liquæ vírgi-nes : di-céntes. Dó-

mi-ne, Dómi-ne : ápe-ri nobis. At il-le respóndens :

a- it. Amen di-co vobis : nésci- o vos. Vi-gi-lá-te

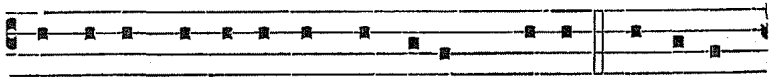
í-taque : qui- a nescí-tis di- em neque ho-ram.

VII.

Modus cantandi Passiones.

1° Vox TEXTUS C. :

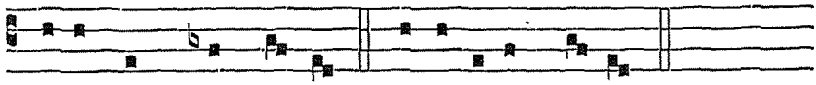
Fit mediatio in mediis sententiis (nisi in brevioribus) elevando accentum ultimum et reliquas syllabas, si adsint, flexis prius duabus syllabis ante ipsum, ut in Lectionibus, v. gr. :



PASSI- o Dómi-ni nostri Jesu Christi. In il-lo

témpo-re.

Finales Versuum fiunt, quando non sequitur vox turbæ aut Christi, flectendo duabus syllabis ante accentum ultimum, hoc modo :

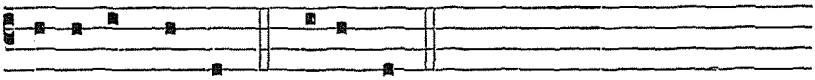


Secúndum Matthæ- um. Discí-pu-lis su- is.

Quando sequitur vox Christi, fit terminatio incipiendo ad penultimum accentum, hoc modo :

Di-xit Jesus discí-pu-lis su- is.

Quando sequitur vox turbæ, terminatio fit elevando syllabam quæ præcedit ultimum accentum et reliquas post accentum, flectendo ad quintam :

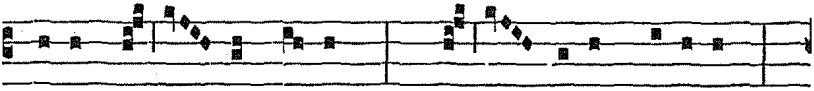


Di-cébant autem : Di-céntes.

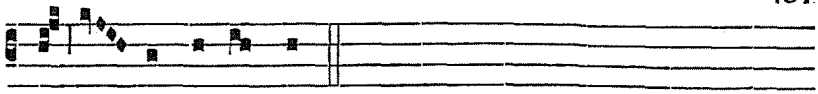
Quando sequuntur verba turbæ clamantis : *Crucifige, Crucifigatur, Tolle,* sic dicitur :

At il-li magis clamábant, di-céntes.

Quando exprimitur clamor vel mors Christi, vel finitur Passio, sic terminatur :



Voce ma- gna di- cens. Trá- di-dit spí-ri-tum.

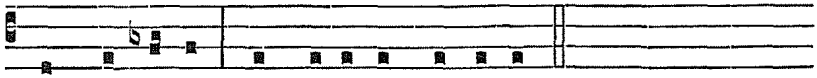


Con- tra sepúlcrum.

2° Vox Christi ✠ sic incipit :

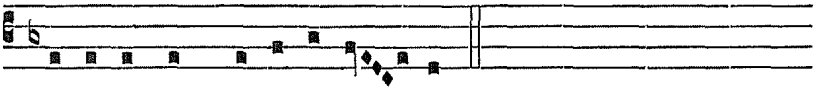
S CI- TIS qui- a post bí-du- um.

Sic mediatur, flectendo duabus syllabis ante accentum ultimum :



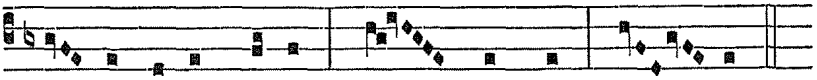
Pascha fi- et, et Fí- li- us hómi-nis.

Sic finitur, incipiendo duabus syllabis regulariter ante ultimum accentum :



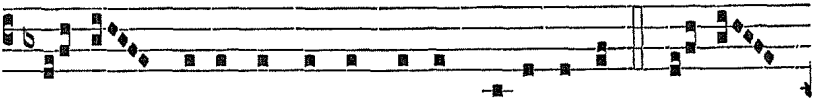
Tradé-tur ut cru-ci- fi-gá- tur.

Posteriores sententiæ, quando plures immediate sibi succedunt, sic incipere possunt :

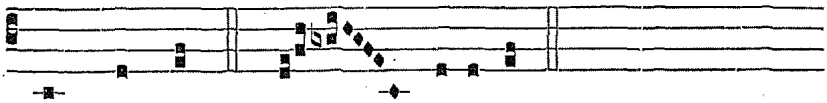


O- pus enim bonum. Jam semper. Mit- tens.

Interrogationes incipiunt ut aliæ sententiæ, et finiuntur flectendo syllabam ante accentum ultimum, sic :

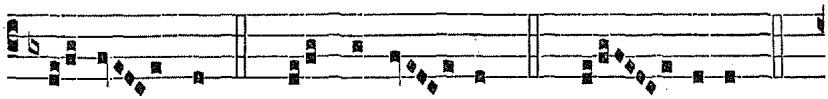


Quid mo-lésti estis hu- ic mu-lí- e-ri ? Si-

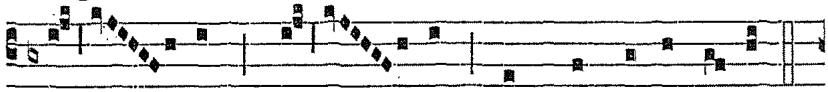


mon, dormis ? Quem quæri- tis ?

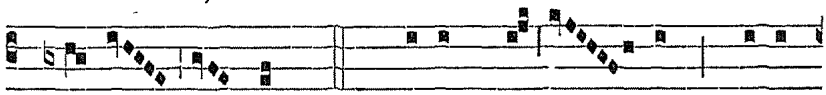
Sententiæ variæ.



E-go sum. Tu di-xí- sti. Sí- ti- o.

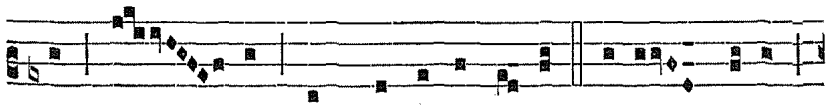


E- li, E- li lamma sabactá- ni ?

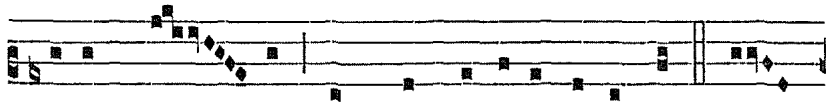


℣ Hoc est : ✠ De- us me- us, De- us

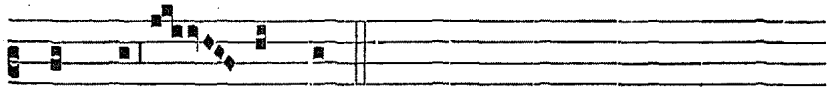
me- us ut quid de-re-liquísti me ? Vel : E-



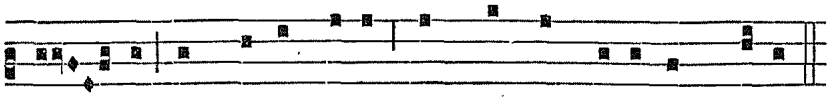
li, E- li lamma sabactá-ni ? De- us me- us



De- us me- us, ut quid de-re-liquísti me ? Con-

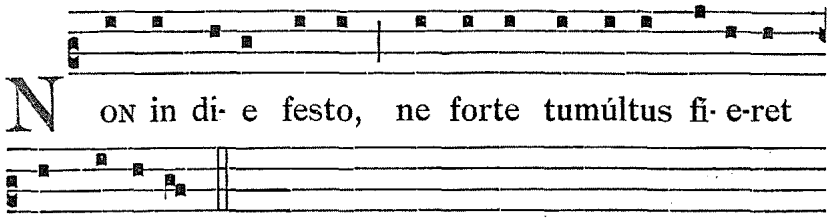


summá- tum est.



Pa- ter, in manus tu- as comméndo spí-ri-tum me- um.

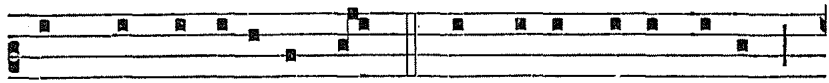
3° VOX TURBÆ S. incipit in octava ultimæ notæ vocis textus; mediatur ut ipsa vox textus; finitur autem sententia elevando ad penultimum accentum, et iterum ad ultimum, hoc modo :



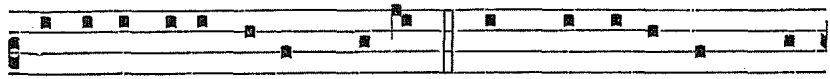
N ON in di- e festo, ne forte tumúltus fi- e-ret

in pópu-lo.

Interrogationes fiunt flectendo duas syllabas ante ultimum accentum; et si in medio sententiæ fuerit virgula, ad ipsam fit flexio, ut sequitur :



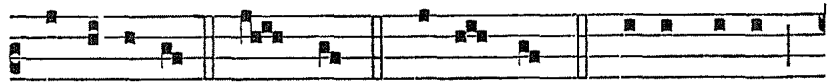
Ut quid perdí-ti- o hæc ? Quid vultis mi-hi da-re,



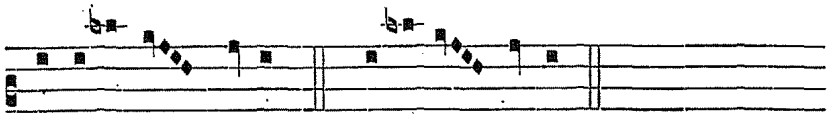
et ego vobis e- um tradam? Numquid ego sum, Dó-

mi-ne ? Quid ad nos ?

Sententiæ variæ :

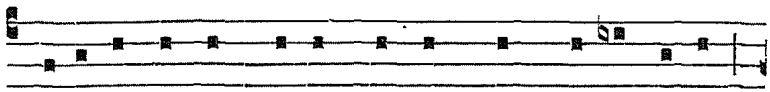


Tu ví-de-ris. Non sum. Ba-ráb-bam. Tolle, tolle,



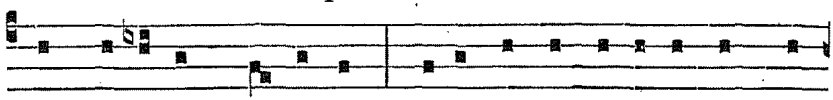
cru-ci-fi-ge e-um. Cru-ci-fi- gá-tur.

4° Finitur Passio cum tono Lamentationis, hoc modo :

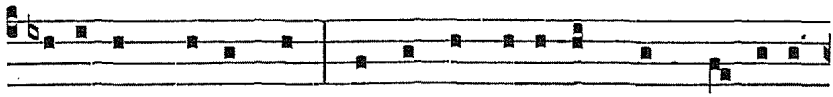


ALTERA autem di- e quæ est post Pa-rascevén,

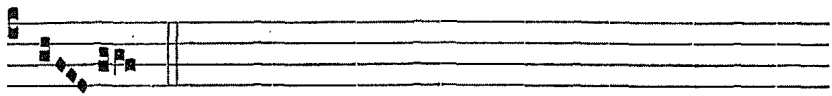
convené-runt Prínci-pes sacerdó-tum et Pha-ri-sæ- i



ad Pi-lá-tum, di- céntes:... Il-li autem abe- úntes mu-



ni- é-runt sepúlcrum, signántes lápi-dem cum custódi-



bus.

APPENDIX

(Ad pag. 146).

IN RECEPTIONE NOVITIORUM

AD HABITUM.

Modus exponendi austeritates Ordinis, si plures sint induendi :

Filii carissimi, in ista petitione vestra duo petitis, scilicet misericordiam Dei et nostram : sed misericordiam Dei vobis dare non possumus, bene tamen credimus vos fuisse eam consecutos, quia Dominus Deus vos inspiravit ad ingressum hujus religionis. Nostram autem misericordiam vobis dare non possumus sine quibusdam conditionibus, quas si non haberetis, aut non proponeretis observare, non possetis habere misericordiam nostram. Non enim sufficit vos nullo impedimento canonico innodari, sed insuper oportet quod intelligatis quæ habeatis observare in religione : ne postea dicatis vos fuisse deceptos, vel non credidisse tot ardua esse in ea. Imprimis oportet vos servare tria vota principalia Religionis, scilicet : obedientiam, paupertatem et castitatem.

Quantum ad obedientiam, sciatis, quod eritis obligati servare Regulam, et Constitutiones nostras, et obedientias majorum vestrorum, ita quod non existimetis vos habere ullam libertatem, sed totaliter esse subjectos et privatos propria voluntate. Nam non poteritis manducare, vel bibere sine licentia, nec ad aliquem locum accedere, nec vobis aliqua placita facere sine voluntate vestri Prælati. Et si velletis stare in aliquo Conventu et vestri Superiores voluerint quod stetis in alio, tenebimini obedire eis, et non vobis complacere.

Quantum ad paupertatem, similiter non poteritis ha-

bere aliquid quantumcumque modicum, quod possitis dici vestrum, vel quod vos possitis dicere, hoc meum est, sed ea, quæ vobis fuerunt concessa, erunt subjecta voluntati Prælati vestri, qui ea vobis auferre poterit quotiescumque voluerit, et vos non habebitis contra eum jus aliquod. Nec poteritis tenere pecunias, et si vobis datæ fuerint non poteritis eas expendere, nec aliquid de vobis concessis donare, alienare, vel commutare sine licentia Prælati vestri, quantumcumque minimum sit; et necesse erit vobis etiam aliquando portare vestes laceras et viles, et pati multa incommoda.

Circa castitatem tenebimini non solum servare castitatem corporis, sed etiam mentis; id est, quod non cogitetis de rebus inhonestis, nec delectemini in illis; et ita vos existimetis in hoc tanquam non essetis homines, sed lapis, vel lignum.

Et ad melius servanda ista, Regula et Constitutiones ordinaverunt aliqua ad corporis macerationem, scilicet vigilias : quia quando placebit vobis dormire, tunc oportebit vos surgere ad Matutinas, vel ad faciendas alias obedientias. Item jejunia : quia, ultra omnia jejunia Ecclesiæ, tenebimini jejunare a festo Sanctæ Crucis usque ad Pascha, exceptis diebus Dominicis, et etiam in omnibus Feriis sextis totius anni. Et non poteritis comedere carnes unquam sine necessitate, infirmitate vel licentia. Et quia Religio est discreta et non vult a religioso nisi id quod potest, sciatis, quod accedente aliqua necessitate, Prior, vel Prælatus poterit dispensare vobiscum in hujusmodi austeritatibus aliquando, maxime in vigiliis et jejuniis.

Et quando ista feceritis, adhuc habebitis tribulationes, et reprehensiones, et vilificationes, quas omnes oportet vos ferre patienter : quæ si graves sint, habent tamen magnam mercedem, scilicet vitam æternam, quam vobis ex parte Dei firmiter promitto, si prædicta observaveritis. Vultis ergo observare omnia prædicta pro posse

vestro ? Quibus respondentibus quod sic, dicat Prior : Dominus qui incœpit, ipse perficiat. Et conventus respondeat : Amen.

Post Hymnum Te Deum, dicat Prior :

Ecce, filii, vos recepistis misericordiam nostram ex parte, quia dedimus vobis habitum nostrum ad probationem : restat vobis facere professionem, ut ipsam misericordiam nostram possitis habere complete. Et quia forte mores Religionis non placebunt vobis, aut mores vestri non placebunt nobis : ideo auctoritate Ecclesiæ et Ordinis vobis concede unum annum, ut vos possitis probare mores nostros, et nos mores vestros. Et si vobis placebit nobiscum vivere, et nobis placebit conversatio vestra, recipiemus vos ad professionem : alias et nos et vos erimus in libertate. Conamini ergo jugum hoc pro amore Dei libenter ferre, et Magistro vestro in omnibus obedire tamquam mihi.

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LAUS DEO,

BEATÆ ET IMMACULATÆ SEMPER VIRGINI MARIÆ,
BEATO DOMINICO PATRI NOSTRO
ET OMNIBUS SANCTIS.

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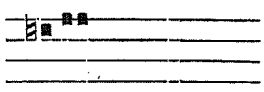
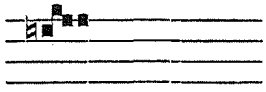
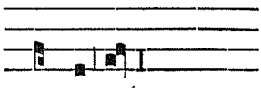
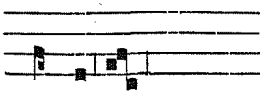
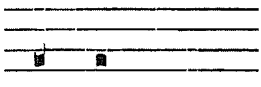
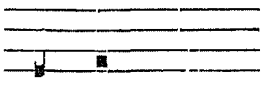
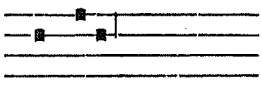
Pag. 49. lin. 4.	 E-	 E-
Pag. 76. lin. 5.	 Alle-	 Alle-
Pag. 81. lin. 1.	 Hermon,	 Hermon,
Pag. 87. lin. 9.		
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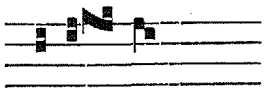
Pag. 114. lin. 8.	fecé- runt	 fecé- runt
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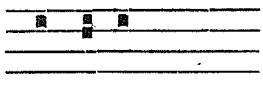
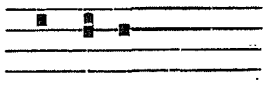
Pag. 358. lin. 3.	 de sede	 de sede

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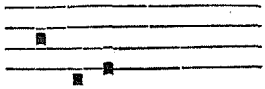
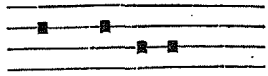
Pag. 413. lin. 5.	 é-ri-tis.	é-ri-tis.
Pag. 416. lin. 1.	Ut fá-ci- am	 Ut fá-ci- am
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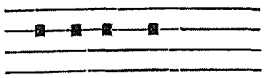
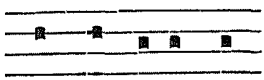
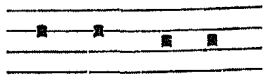
Pag. 433. lin. 2.	 Símí-le est	Símí-le e-rit
Pag. 434. lin. 6.	 exstingu- úntur	 exstinguúntur
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